

The Catholic Library World

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Laurence A. Leavey, Editor, P.O. Box 25, New York 63, New York
(to whom all communications should be addressed)

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THE CATHOLIC LIBRARY WORLD

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CALENDAR OF SCHEDULED EVENTS

1949

November 6-12—American Education Week

November 12—Brooklyn-Long Island Unit: Fall Meeting. Maris Stella High School, Rockaway Beach, N.Y., 2:30 P.M. Speaker: Rev. Raymond Leonard, C.M.

November 13-19—Children's Book Week, 30th annual observance. For information, write The Children's Book Council, 62 W. 45th St., New York 19, N.Y.

November 15—Metropolitan Council of Catholic Public Librarians: Fall Meeting. Columbus Branch, New York Public Library, 8 P.M. Speaker: Brother C. Justin, F.S.C.

November 18-21—Boys' and Girls' Book Fair, Third Annual. American Museum of Natural History, New York.

1950

January 26-27—Mid-Winter Meeting, Executive Council, Catholic Library Association, Edgewater Beach Hotel, Chicago, Ill.

February 19-25—Catholic Book Week, 10th annual observance. Further details will be announced in the December 1949 CATHOLIC LIBRARY WORLD.

April 10-14—Twenty-Fourth Annual Conference, Catholic Library Association, Washington, D.C.



LIBRARY RESPONSIBILITY¹

By PHILLIPS TEMPLE

Librarian, Georgetown University, Washington, D.C.

The task assigned to me is to discuss the subject "Library Responsibility, stressing the nature of the library and its activities in the community," to do it within 15 minutes, and to make of it something more than a tissue of solemn platitudes. I shall therefore refrain from reminding you at great length that we live in an atomic age, that we are in favor of democracy, and that librarians are important people. Anyone who has weathered only *one* annual conference of librarians in recent years has already been apprised of these things; anyone employed in a library should know them anyway.

For purposes of clarity it is best to define my subject more sharply: by "library" is meant primarily an educational library serving a Catholic institution (high school, college, or university); by "responsibility" is meant not only the important matter of daily service to one's clientele but an awareness of the implications that lie behind that; by "the community" is meant primarily one's own clientele and secondarily the outside world in general; and by "the nature of the library" is meant the philosophical significance of the library and of librarianship. Since this latter point is the basis on which all the other points rest, I shall place some emphasis there in the following remarks. Finally, although Catholic educational libraries are my immediate concern, it will be understood that this question cannot be and should not be discussed in isolation from libraries as a whole.

It is my conviction that one of our chief responsibilities as librarians is to examine the nature of our calling and to come to some definite conclusion as to what it is. Otherwise our most strenuous exertions in the fields of bibliography, service, and organization, however laudable in themselves, will be without fundamental cohesion and direc-

tion. I am aware that dozens of papers have been written on the question of what librarianship is, and yet the profession as a whole has never found a reasoned statement of its nature and functions that it could agree upon with anything like unanimity. A physicist knows what physics is, a doctor knows what medicine is, a theologian knows what theology is, a chemist knows what chemistry is, but what librarianship is is still anybody's guess. Not being a utopist, I cannot believe that this paper will substantially alter the situation, but it is submitted as a possible point of departure for further discussion.

In the first place, librarianship has been called an art by some, and a science by others. It is generally agreed that an art partakes of the nature of skill. Eric Gill's statement that "Art is skill—skill in doing or skill in making . . . skill with mind behind it . . ." ² seems to me to grasp the essential point. As applied to librarianship, this would mean skill in doing. But when one tries to estimate librarianship in terms of science one immediately breaks open a hornet's nest. Why? Because when it comes to defining the nature of science, the limitations of its subject matter and the extension and application of its principles, one is up against a confusion that characterizes not only librarians but the modern mind as a whole. Instead of pulling out of my sleeves a pat remedy for it all by enumerating a series of propositions that nobody can deny, I shall try to state within the limits of one paragraph what I conceive to be the terms of the problem.

Practically all arguments about what science is, including the argument of whether librarianship is a science possessing the intellectual content of a science, are "confused by not adhering explicitly to either the classi-

1. Paper read at the Second General Session, Detroit Conference, April 21, 1949.

2. Gill, Eric, *Beauty Looks after Herself*, Sheed and Ward, 1933, p. 11.

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cal or the modern acceptations of the notion of . . . science."³ Science as understood by the secular world of today means the methods and findings of the physical sciences, along with those of their imitators in such fields as sociology and psychology. On the other hand, theology and philosophy have been called sciences according to the following definition: "A body of propositions which are evident, certain, necessary and universal, as well as arranged systematically so as to form one whole, and which are drawn immediately or mediately from the nature of the subject and furnish the intrinsic reason of its properties and of the laws of its action."⁴ So much for science substantively considered. Now, when we look at the question from a methodological standpoint (that is, how to assemble the "body of propositions") we have to distinguish between a *rational or deductive* science which "starts from certain principles in necessary matter and combines them to produce new truths and to form definitions of those objects the knowledge of which it has to develop", and *positive or experimental or inductive* science which "starts with the observation of concrete facts in order to formulate the laws which govern them."⁵ The source of the confusion, it seems to me, is the current prejudice that only the latter type of investigation—the experimental type—deserves the name of science. The genesis of this prejudice lies deep in the Renaissance, and we shall have occasion to recur to it further on.

Since library science, so-called, is by general agreement classed among the social sciences, we must look more closely at that area to understand the confusion under consideration. If sociology were unequivocally a science, we should not have such difficulty in defining it: the first note of any science is that you can define it; it is exact. The sciences of which this is not true (sociology, or pedagogy, for instance) are precisely those whose title to the designation "science" is most dubious. Sociology is a pseudo-science because no matter how hard its practitioners

may try they cannot force the study of corporate human actions into the same framework of quantitative exactitude which is enjoyed by the physical sciences they strive to emulate. And this is true for the very sufficient reason that man is not an exclusively quantitative unit. There are many who seem to regret this, but the truth of it is the key to their troubles.

In the light of the above considerations, it would seem that librarianship is primarily an art, but that it exhibits in some of its functions the characteristics of a science. In other words, although it is primarily a skill in doing, it employs in its operation some scientific elements and relationships. Since there is no word in our language to express the concept "art-science", and since the term "library service" is a weasel word which side-steps the basic issues, and since I have to call this thing something, I shall refer to it as "librarianship". Finally, since my thesis that librarianship combines elements of both art and science leaves me apparently open to the charge of fence-sitting, I shall do the only thing one can do in such a situation: define and analyze.

Therefore, I define librarianship as "the art and science of reducing to order the various forms of the recorded word and idea, and of manipulating them for a definite purpose". This definition involves three basic components: library techniques, administration, and philosophy.

1. "reducing to order the various forms of the recorded word and idea"—By this is meant the aggregate of those processes by which a librarian decides what, of the total available materials, he wants to acquire for his own library (book selection); the ordering and initial recording of such material (acquisitions); its physical processing (preparations); its further reduction to order on the ideational plane, and the symbolical representation of this in the form of cards or by other means (classification and cataloging); and the strategic disposition of the processed materials (library architecture). It is in these areas that the component which I have called "library techniques" plays a major role, although it is obvious that administration and philosophy are inevitably involved.

Now what does this add up to in terms

3. Quoted from an unpublished paper by Reverend Brendan Connolly, S.J.

4. Mercier, Cardinal, *A Manual of Modern Scholastic Philosophy*, Kegan Paul, Trench, Trubner, 1922, vol. 2, p. 523.

5. *Ibid.*

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of art and science? Taking the points roughly in order, *book selection* is an art insofar as it implies reader selection as well: books are not selected in a vacuum, and the librarian's ability to match book and reader on a personal basis is "a skill in doing", as Gill would say. But if we prescind from the personal to the group basis, measuring reading tastes, abilities, and trends, we enter the area of the social survey, employ sampling techniques and the norms of quantitative measurement generally associated with science. The studies conducted by Waples, Berelson and Bradshaw⁶ are illustrative of what is meant here. *Acquisitions* for most of us means a knowledge of publishers and dealers, discounts and bookkeeping, although in its larger aspects it can mean the Farmington Plan and other experiments in the cooperative distribution of the sources of knowledge—all of which would seem to have little to do with art, and can be called scientific only in the sociological sense of being a form of social planning on the ideological level. *Preparations* work is brute routine: it requires practical thinking and certain minor manual skills, but I cannot see how it can be considered art or science. *Classification and Cataloging* require a high level of categorical insight and necessarily involve a philosophical concept of knowledge and its relationships: if philosophy is a rational science, these activities may be accounted scientific. *Library architecture* is one division of the wider art of architecture in general; an adaptation to library purposes of an ancient blend of artistic and scientific structural skills.

2. "and manipulating them"—By manipulation I mean the whole complex of activities comprised under the term "library service and administration": circulation work, public relations, publicity, the issuance of bibliographies and publications, the training of one's public by means proportionate to the nature of that public, the interpretative function generally, personnel, and professional activities. *Circulation* work I consider a routine and, although statistical analysis of a penetrating kind can be applied to its data, to call it a science would be to inflate it beyond the term's reasonable limits.

6. *What Reading Does to People*, University of Chicago Press, 1940.

Public relations is a part of the interpretative function, which will be mentioned in a moment; *publicity* is a form of advertising. The *issuance of bibliographies and publications* ranges from the sub-professional enumeration of accessions to the scholarly monograph, the latter being upon occasion the vehicle of artistic or scientific accomplishment but not in itself classifiable as such. *Personnel* work combines the art of dealing with human nature, with such scientific techniques of measurement as time and motion studies to determine obsolescence and efficiency in humans and in processes. *Professional activities* are a part of one's craft-education. The *training of one's public* is a part of the interpretative function of librarianship, by which I mean the policies and techniques used to place the library's human and bibliographical and physical resources before its public in the most effective way. The connection here with *public relations* is obvious. Once again, it seems to me, we have an art rather than a science—the art of administration, like that of warfare, being a skill in disposing resources with balance and precision within a framework of rigid limitations.

3. "for a definite purpose"—This, the keystone of the whole library arch, means the end for which the library exists, and it is here that the component of philosophy comes into full focus. The end may be considered either in its proximate or in its ultimate dimension. Generally speaking, the proximate end is defined in terms of the clientele served, and the ultimate end in terms of the institutional philosophy of which the library is an expression. The proximate end of a public library is to serve the citizens of the community; of a high school or college library, the needs of its students, faculty, and alumni.

The ultimate end of a public library (if I have correctly understood some of the representative literature on the subject) is to form good citizens in the temporal order: in Nazi Germany this meant good Nazi citizens; in our country today this means good democratic citizens. When we consider the educational library of a Catholic institution, it is clear that this type of library shares with public libraries a concern for equipping their clientele with the armor of good citizenship, but

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beyond that we run into a major distinction, and that brings us to the heart of the question of responsibility.

The distinction I have in mind is that to be drawn between the library of a Catholic educational institution, and the secular library of whatever kind. For the aim of the Catholic institution (and consequently of its library), although it includes training for the temporal order and, indeed, may often seem to be concerned with little else, is nevertheless conceived in terms which reach beyond that order. The Catholic frame of reference embraces not merely the temporal and natural order, but also and more profoundly the eternal and supernatural order. Since the secular mind sees the universe of nature as the only universe there is, it is to be expected that a secular culture would place a disproportionate emphasis upon natural science. If nature is all there is, then nature has all the answers, and therefore the most important task of mankind is the exploration of nature via the physical sciences. And God? Well, the concept of God fits the needs of those whose needs it fits.

I am sure that nothing I can say will prevent some persons from thinking such ideas anti-scientific. On the contrary, it was a chain of philosophical, not scientific, errors stemming from the collapse of the medieval synthesis and culminating in a denial of transcendentials, which made the current surrender to scientism inevitable. Since man, in this current view, is a part of nature, then the study of man becomes a branch of physical science. The only difficulty is that man as he exists in actual fact is recalcitrant: he keeps breaking out of these physical categories with things like ideals and sacrifice and spiritual aspirations—things that just don't fit the secular framework, but which *do* fit the Catholic framework.

Now this apparent digression is not a digression at all, but an attempt to sketch, however briefly and inadequately, the historical and intellectual background against which

the responsibility of the Catholic librarian may be seen. I do not refer to his responsibility to know his business and to serve his clientele faithfully: these things may be taken for granted, and are not peculiar to any group of librarians. The responsibility I should like to stress is that which belongs to the Catholic librarian by virtue of his philosophy of life, his overall grasp of reality. Since he can see things *sub specie aeternitatis*, he should not succumb to the fads and fashions that thrive in rootless thinking; as a selector of books and above all as a recommender of them, he possesses firm principles to guide him in his choices; although living and thinking in the midst of an age which resents objective standards whether of thought or of morals, he must have the courage to buck the current and espouse unpopular attitudes.

If this were the extent of his responsibility there would be nothing to flutter his composure. But this is only half of it. The more difficult half is to realize how far he has fallen short of making the most of his advantages; to reject sternly the temptation to complacency which is always a threat to one who holds traditional views—the temptation to easy rejection instead of the toil of understanding; to remember that, in Frank Sheed's phrase, it is absurd to expect the supernatural to do the work of the natural. It is because we are privileged to share in a historic faith which gives us the ultimate answers that we must avoid the ridiculous assumption that we have the inside track on answers that are immediate and proximate. The possession of principles is simply the possession of tools: the sweat and the labor and the pain of using them must still be embraced. The task each one of us faces is the double one of realizing the implications of his faith in relation to the larger issues of life and to his own life; and to express this realization in the solutions he brings to the concrete, particular, and exasperating problems that come up every day in a library.



REORGANIZATION OF THE CANON LAW LIBRARY: A PROGRESS REPORT¹

By JOSEPH SPRUG

*Chief of Preparations Department, Catholic University of America Library,
Washington, D. C.*

There are at least two occasions for this paper. In the first place, the Rev. Oliver Kapsner, O.S.B., in the December, 1948, issue of *THE CATHOLIC LIBRARY WORLD*, states that Catholic catalogers are looking forward to "further development of the modified program of Catholic cooperative cataloging, presented in outline by Mr. Eugene P. Willging at the Atlantic City convention last June". Canon law reclassification at the Catholic University of America is a phase of that program. In the second place, we have been recently approached by the Rev. Ambrose Burke, T.O.R., to discuss the revisions that we have made in Lynn's *Alternative Classification for Catholic Books*. Father Burke suggested that an article on problems and revisions in Lynn's BQV (Canon law) section would serve as an incentive toward attracting contributions from other libraries in other areas of the work. These contributions could serve as the basis for a revised edition of the Lynn classification.

Our revision of the BQV classification was done under the guidance of Dr. Stephan Kuttner. Dr. Kuttner, an eminent scholar in the field of canon law, medieval history, paleography, and related subjects, is the curator of the Canon Law Library at Catholic University. Before June, 1947, at which time we began the reclassification, the Canon Law Library was without a curator; the books in general were classified in the D. C. 348 for Canon Law and 349 for Roman Law, with a Cutter number for author. Our first project was a check on Library of Congress card coverage for books printed after the promulgation of the Code of Canon Law (1918). We found that the Library of Congress had printed cards for approximately one out of every five titles.

The next step in the process of reclassification and recataloging was a survey of the Lynn BQV section considered in relation to the books actually present in the Canon Law Library. It must be pointed out that a systematic revision of the BQV section was never a primary motive. We sought only to adapt the classification in sections where our books showed error, inconsistency, or inadequacy. Our approach was pragmatic: we looked first at the book and then made the classification fit the book, with proper regard to the complete picture of the literature in the field of canon law.

Dr. Kuttner found that there is in Lynn no adequate system of subdivision for pre-Code monographs, nor for detailed works on special canonical subjects. It is true that for the ordinary small library Lynn's BQV 230, with numbers for special subjects taken from appropriate canons of the Code, would be sufficient for holdings in pre-Code material. A classification, however, should fit the needs of the library which it serves. At the Catholic University of America in recent years an average of twenty-seven licentiate dissertations and twenty doctoral dissertations have been written annually. A large part of every dissertation in the School of Canon Law is the history of the development of canonical legislation on the subject treated. Hence it was found necessary to develop a special section on pre-Code monographs. In this pre-Code section we also classify monographs written after the promulgation of the Code, if the content of the monograph is predominantly historical, i.e., pre-Code.

To effect this classification of pre-Code monographs Dr. Kuttner subdivided Lynn's BQV 192 (Single treatises on the *Corpus juris canonici* written before 1917) into twenty-three subdivisions following broadly the order of the *Codex juris canonici*. De-

1. Paper delivered at the College Libraries Round Table, Detroit Conference, April 20, 1949.

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parture is made from this order in order to keep together subjects ordinarily treated together in pre-Code treatises. This expansion, with examples, is as follows:

- BQV 192 .A2 General laws. (cf. Code, canons 1-86) e.g., Febeo, Francesco Antonio, *De regulis juris canonici liber unicus*. Venetiis, 1735. Stiegler, Maria Albert, *Dispensation, Dispensationswesen und Dispensationsrecht im Kirchenrecht*, Mainz, 1901.
- .B2 Persons in general. (cf. Code, c. 87-725) e.g., Michalorius, Blasius, *Tractatus de fratribus* . . . Spoleti, 1846. Rosambert, Andre, *La veuve en droit canonique jusqu'au XIVe siecle*. Paris, 1923.
- .C2 Laws governing the clergy (incl. celibacy, seminaries) (cf. Code, c. 108-486) e.g., Roskovanyi, Augoston, *Coelibatus, et brevitarium* . . . 11 v. Pestini, 1861-81. Verhoeven, Marianus, *De regularium et saecularium clericorum iuribus et officiis*. Lovanii, 1846.
- .D2 Ecclesiastical offices; Holy Orders; elections in general. (cf. Code, c. 145-195) e.g., Gasparri, Pietro, *Tractatus canonicus de sacra ordinatione*. Parisiis, 1893-94. Thomassin, Louis, *Vetus et nova ecclesiae disciplina circa beneficia et beneficiarios* . . . 10 v. Magontiaci, 1787.
- .E2 The Pope. (cf. Code, c. 218-221) e.g., Roskovanyi, Augoston de, *Romanus pontifex tamquam primas ecclesiae et princeps civilis e monumentis omnium saeculorum demonstratus*. 16 v. Nitriae et Comaromii, 1867-79. Berthelet, Giovanni, *La elezione del Papa, storia e documenti*. Roma, 1891.
(Note: for temporal sovereignty; Papal States, use BQV 242.)
- .F2 The Cardinals and the Curia. (cf. Code, c. 230-264) e.g., Bouix, Dominique, *Tractatus de Curia Romana* . . . Parisiis, 1859. Piatti, Girolamo, *De cardinalis dignitate et officio* . . . Romae, 1836.
- .G2 Papal legates, etc., (cf. Code, c. 265-270) e.g., Maser, Peregrin, *De legatis et nunciis apostolicis* . . . Romae, 1709.
- .H2 Metropolitans; patriarchs; primates; vicars apostolic; prelates. (cf. Code, c. 271-328) e.g., Andreucci, Andrea Girolamo, *Hierarchia ecclesiastica in varias suas partes distributa* . . . Romae, 1766.
- .J2 Episcopal jurisdiction; election of bishops, etc. (cf. Code, c. 329-486) e.g., Barbosa, Agostinho, *Pastoralis sollicitudinis, sive De officio, et potestate episcopi* . . . Lugduni, 1656. Vives y Tuto, Jose Calasanz, *De dignitate et officiis episcoporum et praelatorum* . . . Romae, 1905.
- .K2 Diocesan synods, chapters, curia; archdeacons. (cf. Code, c. 356-450) e.g., Benedict XIV, pope, *De synodo diocesana libri tredecim* . . . Romae, 1783. Phillips, George, *Die diocesan-synode*. Freiburg im Breisgau, 1849.
- .L2 Pastors and assistants. (cf. Code, c. 451-470) e.g., Barbosa, Agostinho, *Pastoralis sollicitudinis, sive De officio, et potestate parochi* . . . Lugduni, 1655. Bouix, Dominique, *Tractatus de parochia* . . . 3. ed. Parisiis, 1880.
- .M2 Religious persons; monasteries; abbots. (cf. Code, c. 487-681) e.g., Bachofen, Charles A., *Compendium juris regularium*. Neo-Eboraci, 1903. Molitor, Raphael, *Religiosi iuris capita selecta*. Ratisbonae, 1909.
- .N2 Laws governing the laity; patronage. (cf. Code, c. 682-725) e.g., Pitoni, Francesco Maria, *De controversiis patronorum* . . . Venetiis, 1733. Tachy, A', *Traite des confreries et des oeuvres pies*. 2. ed. Langres, 1898.
- .P2 General councils (individual) (by date of convocation) (cf. Code, c. 222-229 e.g., Kuttner, Stephan Georg, *L'edition romaine des conciles generaux et les actes du premier Concile de Lyon*. Roma, 1940. Baldassini, Girolamo, *Collectanea doctorum, Sacrae Rotae decisionum, et Sacrae Congregationis Concilii resolutionum ad Concilium Tridentinum*. Aesii, 1761.
- .P21 Treatises on Councils in general; theory of councils, e.g., Giacobazzi, Domenico, *De Concilio tractatus*. Romae, 1538.

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- BQV 192 .Q2 Plenary and provincial councils. (cf. Code, c. 281-292) e.g., Leder, Paul August, *Acht vorträge über das älteste Synodalrecht der Päpstlichen Gerichtshoheit* . . . Wien u. Leipzig, 1915.
- .R2 Sacraments (in general and those not specially classified) cf. Code, c. 731-1153) e.g., Angelo, Sosio d', *Della binazione, appunti morale-canonico-liturgici*. 2. ed. Roma, 1915. Dejust, Felix, *Des fondations de messes*. Paris, 1908.
- .S2 Penance; indulgences. (cf. Code, c. 870-936) e.g., Rota, Pietro, *Enchiridion confessarii et pudici ecclesiastici*. Augustae Taurinorum, 1884. Amort, Eusebius, *De origine, progressu, valore, ac fructu indulgentiarum* . . . Ventiis, 1738.
- .T2 Matrimony. (cf. Code, c. 1012-1143) e.g., Esmein, Adhemar, *Le Mariage en droit canonique*. Paris, 1891. Smet, Alois de, *De sponsalibus & matrimonio* . . . Brugis, 1909.
- .U2 Sacred places, times; worship; canonization. (cf. Code, c. 1154-1321) e.g., Bonis, Joseph de, *De Oratoriis publicis, tractatus historico-canonici*. Mediolani, 1761. Many, S., *Praelectiones de locis sacris, nimirum de ecclesiis, oratoriis, altaribus, coemeteriis et sepulturis*. Parisiis, 1904.
- .V2 Teaching authority; Index librorum prohibitorum; authority over persons outside the Church. (cf. Code, c. 1322-1408) e.g., Vermeersch, Arthur, *De prohibitione et censura librorum post Leonis Pp. XIII. Constit. "Officiorum ac munerum"* . . . Tornaci, 1897.
- .W2 Benefices and temporal goods; contracts and wills; tithes; hospitals, etc. (cf. Code, c. 1552-2194) e.g., Merlinus, Mercurialis, *De pignoribus, et hypothecis tractatus* . . . Venetiis, 1649. Murga, Pedro de, *Tractatus de beneficiis ecclesiasticis*. . . Lugduni, 1684.
- .X2 Procedure; canonical trials. (cf. Code, c. 1552-2194) e.g., Lega, Michael, *Praelectiones in textum iuris canonici de iudiciis ecclesiasticis* . . . Romae, 1896-1901. Menochio, Giacomo, *De arbitrariis iudicium quaestionibus et causis* . . . Venetiis, 1569.
- .Y2 Offenses and penalties. (cf. Code, c. 2195-2414) e.g., Thesaurus, Carlo Antonio, *De poenis ecclesiasticis praxis* . . . Romae, 1831. Sinistrari, Luigi Maria, *Practica criminalis illustrata* . . . Romae, 1753-54.

Approximately one-fourth of the books in the Catholic University Canon Law Collection are classified in this section. It is to be noted that in some cases books which might be primarily source books for sacred theology are classified in BQV rather than BQT because of their use in Canon Law. This practice is not recommended for the general library. (Canon Law has a departmental library.) After a brief note completing our diary we shall list in detail further modifications of the Lynn classification. The Canon Law collection was completely reclassified in August and September of 1947.

The work followed the technique of the assembly line. First the old labels with the Dewey notation were removed. The books were then reclassified in our revised version of Lynn's BQV. After this a typist entered each title on manifold slips which were used as temporary main cards, temporary shelf-list cards, and order slips for Library of Congress printed cards.

We shall now list, in order, our remaining revisions of Lynn's classification. Numbers not listed remain unchanged. Entirely new numbers are preceded by an asterisk. (*)

- BQV *5 Special collections for religious orders. By order. e.g., *Bullarium pontificium quod existat in archivo sacri Conventus S. Francisci Assisiensis*, ed. L. Alessandri & F. Pennachi. ad Claras Aquas prope Florentiam, 1920.
(See also BQX, pp. 355-356: tables of subdivision of religious orders)
- 12 Correct: 1123 (instead of 1022)
1139 (instead of 1036)
1311 Vienne (France)

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- BQV 12 1414 Constance
1438 Ferrara-Florence
1545 (Instead of 1549)
- 55-58 (Note: for Oriental codification see BQV 1102)
- *59 Congregatio reverendae fabricae basilicae. e.g., Baldassinio, Hieronymo, *Compendium privilegiorum rev. Fabricae S. Petri. Romae*, 1762.
- *100 Rules and constitutions of religious orders. By order and date. e.g., Blat, Albert, *Manuale ad usum Pp. provincialium Ordinis Praed. librum V constitutionum eiusdem ordinis explicans. Rome*, 1935.
- 101 (Omit parentheses; use for simple bibliography) Add: Methodology.
(Note: the authors cited as examples of BQV 101 are not to be classified here.)
- *103 Festschriften; collected papers of conventions. e.g., *Studi di storia e diritto in onore di Carlo Calisse. Milan*, 1940.
- 107 Add: Public ecclesiastical law. e.g., Cappello, Felice M., *Institutiones iuris publici ecclesiastici. Augustae Taurinorum*, 1907-08.
- 109 Put in parentheses. Make note: Prefer 107.
- *114 Relations to liturgy, e.g., Bachofen, Charles Augustine, *Liturgical law. St. Louis*, 1931.
- 123 Put in parentheses. Make note: Use 162, 169.
- *125 Modern period: 1800-1917. General treatises only. e.g., Hilling, Nikolaus, *Die Reformen des Papstes Pius X. Bonn*, 1909.
- 130 Put in parentheses. Make note: Use 135.
- 132 Put in parentheses. Make note: Use 136.
- 135 Add: History of sources, e.g., Schulte, *Quellen und Literatur des canonischen Rechts. Stuttgart*, 1875-1880. Fournier-Le Bras, *Histoire des collections canoniques en Occident depuis les Fausse decretales jusqu'au Decret de Gratien. Paris*, 1931-32.
Add: History of canonists in general.
- 136 Add: Include individual biography; treatises on individual sources.
- 142 (This number should precede the headings: Codes, by period. The example, Fournier, should be in 136.)
- 145 Remove parentheses.
- 146 Make note: Prefer 135 or 136
- 148 Omit: .I7 Isidoriana. This is the same as .H6 Hispana.
- 149 Add: .A6 Anselm of Lucca.
.D4 should be .R3. Regino is known to be the author.
- 150 Omit parentheses.
- 161 Put in parentheses. Make note: Use 184.
- 162 Change to: Critical study of text.
- 163 Decretales, collections not in 'Quinque compilationes' (1140-1234) (There are no "other works" of Gratian.)
- *165.A1-5 Separate parts of the "Quinque compilationes." (Use this instead of BQV 183-187).
- *166 Critical study of text: Quinque compilationes.
- 169 Change to: Critical study of text.
- *184 Change to: Pre-Trent commentaries on the Corpus juris canonici. e.g., Henri de Suze (Hostiensis) *Summa aurea*, 1570.
- *185 Pre-Trent special treatises (by author) e.g., Hrabanus Maurus, *De institutione clericorum. Monachii*, 1900.
- 189 Add: Private codifications, e.g., Gasparri, *Fontes*, 1923-
- *190 General commentaries and text-books, Pre-Code. e.g., Schmalzgrueber, Franz, *Jus ecclesiasticum universum. Romae*, 1843-45. Wernz, Franz Xaver, *Jus decretalium . . . Romae*, 1898-99. (This is a large and very important area in Canon Law classification. It is to the Corpus juris what BQV 214 is to the Codex.)
- 203 Put in parentheses. Make note: Prefer Local Church government section.
- *206 Drafts of the Codex made before the release of the official version. By date. e.g., *Codicis iuris canonici schemata*, Fr. Roberti, ed. Vatican press, 1940-

CANON LAW

- BQV *212 Other (unofficial) collections of post-Code documents. e.g., Bouscaren, *Canon law digest*. Blat, Albert, *Soluciones dubiorum quas iuris publici fecit Commissio pontificia ad Codicis canones authentice interpretandas*. Rome, 1934.
- 216-218 (Put in parentheses; make note: Prefer 214.)
- 230-1142-43 Add to note: See also BQV 280.
- *234 Missionary law, pre-Code. e.g., Schindlin, Joseph, *Catholic mission history*. Techny, Ill., 1933.
- *235 Missionary law, post-Code. e.g., Grentrup, Theodor, *Jus missionarium*, Steyl Hollandiae, 1925. Bartocetti, Vittorio, *Jus constitutionale missionum*. Torino, 1947.
- *242 Temporal sovereignty; Papal States; Vatican City. e.g., Grassellini, G., *Des rapports du pouvoir temporel*. Paris, 1865. Steccanella, Valentino, *Il valore e la violazione della dichiarazione pontificia*. Roma, 1864.
- *257 Commentaries and treatises on concordats. e.g., Blat, Albert, *Jus concordatarum postbellicum conlatum cum Codice iuris canonici*. Roma, 1938.
- 270 Remove parentheses.
- 271 Remove parentheses.
- 272 Remove parentheses.
- 276 Add: Immunity of the clergy.
- 278-279 Put in parentheses. Make note: Prefer 276.
- *280 Jurisdiction over marriage. (Class here also treatises comparing civil marriage with marriage in Canon Law.) e.g., Goldsmith, J. W., *The competence of church and state over marriage—disputed points*. Washington, D.C., 1944.
- *285 Mortmain legislation (Civil incapacity of religious) e.g., Laracca, Italo Mario, *Il patrimonio d. ordini religiosi*. Roma, 1936.
- 301-306 Put in parentheses. Make note: Prefer BQV 107 or Local Church government; or Church and state area.
- *810 Latin America (general) e.g., Gomez, Ramon L., *Los privilegios de la America Latina* . . . Isola del Liri, 1938.
- *810.A2 Official documents (by date) e.g., Catholic church in Spanish America. Plenary council, 1st. Rome, 1899, *Acta et decreta* . . .
- 926-930 Change to: Peru (A) (Peru was omitted from list of South American countries.)
- 931-935 Change to Uruguay (A)
- *936-940 Venezuela (A)
- 1104 Remove parentheses. (Note: the first example, *Constitutiones apostolici pro missionibus Sinarum*, is to be omitted as it is not Oriental law.)
- 1106 Add note: Use BQV 144 or 145 for texts common to both East and West.
- 1107 Remove parentheses; change to: Early sources, Commentaries, to 1500 A.D., e.g., Zonaras, Joannes, *In canones St. Apostolorum & sacrorum conciliorum*. Lutetiae Parisiorum, 1518.
- 1113 Correct: History and treatises for Oriental church before the schism or after the reunion. (For schismatic churches see BQV 1107 or BQV 1307.)
- 1120 Add note: (Subdivided like BQV 192)
- 1307 Correct: History and treatises, modern (after 1500) For early works see BQV 1107.
- *1490 Non-Catholic denominations other than Orientals and Jews. (By country and denomination/or by denomination only.) e.g., Blunt, John Henry, *The book of church law* . . . London, 1921.



SERVICE AND SERVICES¹

By SISTER M. CLAUDIA, I.H.M.
Librarian, Marygrove College, Detroit, Michigan

"It is no longer permitted to anyone to be mediocre. Everyone has the imperative duty to remember that he has a mission to fulfill, that of doing the impossible, each within the limits of his activity, to bring the world back to Christ." These words, first uttered by Pius XI and later quoted by Pius XII, should make us realize that it is our privilege as well as our responsibility as college and university librarians to fulfill our mission of sharing the truth and accomplishing the impossible by means of our profession. We have today greater opportunities for useful and satisfying service than college and university libraries have ever had in the past. These greater opportunities, however, are accompanied by greater responsibilities. It is to these responsibilities in the servicing of books that I should like to call your attention today.

The organization of books for use through cataloging and classification has perhaps received more of our thought and attention throughout the years than any other one phase of library work. This is as it should be, because good technical processes, together with selection and conservation, must continue to stand as fundamental objectives of the college or university library. However, our primary objective, it must be remembered, is to make library services contribute as effectively as possible to the educational program of the college.

Service in a Catholic college community is, as in any other college community, dependent on three factors: personnel, books, and facilities for book use. Of these three, the first is by far the most important and perhaps the most neglected. If our libraries are to be serviceable, they must be administered by well-prepared librarians. This implies certain intellectual and physical traits as well as administrative ability and professional training. Our educational, cultural, and technical standards are what we make them; incompetence on the part of a staff brings a de-

structive force into library service.

The librarian must certainly know books; he must have an enthusiasm for books, an enthusiasm that only knowledge will produce. If we are to be educators, we must conscientiously follow a program of continuing self-education. It is impossible to follow through in all fields, but it is possible to broaden one's knowledge systematically in a single field of interest. If we were doing this consistently, there would be more evidence of it by way of articles in professional journals and published bibliographical works. Over and above reading and publication, what contribution are we making to the professional organizations to which we belong? Active participation in these groups is bound to stimulate growth on our part.

The librarian needs vision and imagination. We are all beset by the temptation to bury ourselves in routine because there is so much routine. This part of our job is definitely a greater strain on character than on mind. The strain results not so much from the intellectual difficulty of our problems as from our inability to command the time to think. It is the staff's immediate responsibility to be informed about the aims and objectives of the institution, to keep in touch with changes in the curriculum, to take an active part in public relations programs, committee work, and all campus activities. Significant service to faculty and students is the natural outgrowth of such participation in the college program. In the final analysis, it is true, the responsibility for a strong well-supported library rests with the college president, and without his support little can be done by way of library development; but we cannot take this support for granted. If we can give tangible evidence of our contribution to the educational program, we shall meet with greater understanding in applying for an adequate staff with faculty status and corresponding salaries.

With a staff well prepared for servicing books, the next problem is the collection it-

1. Paper delivered at the College Libraries Round Table, Detroit Conference, April 20, 1949.

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self. The number of volumes in a library is not nearly so important as the quality and suitability of the collection for the objectives of the institution it serves. It is on the latter point that many of our Catholic college libraries fail. We have been so concerned with meeting "standards" that we sometimes fail to realize what our Catholic standards should be. The treatment of Catholicism and subjects of Catholic interest in general bibliographies and reference works is far from satisfactory. Are we sharing the truth when we send students to secular material and fail to give them the Catholic point of view? It is not pleasant to picture a Catholic college library without *The Catholic Periodical Index*, but what about the many subject fields that have not been covered by authoritative Catholic reference tools?

It is common knowledge that, in general, Catholic reference books in English fall far short of works available in French and German. It is our job to see that reference materials in foreign languages are much more frequently used than they are at present. Use of print, even by undergraduates, must not be limited to books published in the English language. Of a tentative check list of some one hundred titles of Catholic foreign reference works, only a small percentage can be found in some of our largest Catholic libraries. Why require our students to learn a language if we do not expect them to use it? The library staff, the teaching staff, and even individual students can always be called upon to help if there are difficulties in interpretation. The important thing is that the library should in one way or another make available to students significant publications in any language. We must remember, too, that for some years at least, students from many different countries will be attending our college. Certainly we cannot take a provincial view if we are to do justice to them.

Is it fair to send our students out of college without a first-hand knowledge, for example, of the most extended modern reference work in the field of theology? I refer, of course, to the great French series now in the course of publication under the general title *Encyclopédie des sciences religieuses*, which embraces the five *Diction-*

naires covering the field of church history; archaeology, music, and liturgy; theology; Bible; and canon law. Parts of this series, even in the estimation of Mudge, "contain the finest material on the subject published in any language and the work as a whole represents the highest level of French Catholic scholarship".

Then, too, there are other major references with which any student should be familiar. Buchberger's *Lexikon für theologie und kirche*, important for its excellent bibliographies and many biographical entries, is now rarely encountered, even on the Continent, as the entire publisher's stock was destroyed during the war years. If we are really striving to share the truth we will counter-balance Macmillan's *Encyclopaedia of the Social Sciences* with the *Dictionnaire* now in course of publication under the direction of G. Jacquemet. There is nothing comparable to this in English. It is also valuable in the field of ethnology, and for the benefit of the profession, we might add that it contains an excellent article by Cardinal Tisserant on the history of pontifical libraries. The *Staatslexikon*, published under the auspices of the Görresgesellschaft, is one of the most reliable Catholic reference works in any language for subjects of a social, economic, cultural, and political nature.

These are but a few of the many scholarly reference works published under Catholic auspices that could contribute to the education of our students. Whether or not the students use these books themselves, we need to provide them for our own and faculty needs if we are to reach the ideal in service.

If reference work is to be adequate in our colleges, it must be taken much more seriously. We are falling short of our ideal when we fail to follow up a serious request, when we supply a reader with something less than exactly what he wants, when we fail to make a contact which should be made, when inquiries are forgotten or permanently shelved. These are things we must be thinking about.

A librarian should certainly know, also, where to apply outside of the library for information that cannot be found in it. Faculty members can provide specialized knowledge to supplement library and staff re-

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sources. Local organizations and service bureaus can frequently give the best answer in a minimum amount of time, particularly for factual data. Microfilming and interlibrary loans make much material available for special work if the library has the necessary bibliographical tools to know that such material exists. Perhaps THE CATHOLIC LIBRARY WORLD will some day give us a current reference department for unsolved problems. This could well be a clearing-house for much information as well as a check list for possible purchases for individual collections.

But our responsibilities do not end with the solution of problems on our individual campuses. Over and above the fact that services rendered to us commit us to services to others, we have the obligation of devoting ourselves to coordination of library resources and cooperation in all national and even international endeavors.

The 1948 issue of the Union Catalog's list of unlocated research books contained 78 pages of references, a number of which were Catholic. It is reasonable to assume that a few of these are resting unrecorded on the shelves of some library and will continue to be unavailable until efforts are made to coordinate our resources. This past year I had occasion to try to locate an English work on liturgical colors for an author who was preparing a book for publication. The national Union Catalog and the university and abbey libraries contacted could give no information on the location of the book, although Cabrol's French *Dictionnaire* did consider it important enough to include in its bibliographies. By means of the *Archaeological Index* we finally succeeded in locating at Cornell an earlier publication of the text as part of the transactions of an ecclesiological society; but the point I would like to make is that this book is undoubtedly available in some Catholic library.

The *Union List of Serials* is another venture which needs our wholehearted support. We all use it continually, but it would be much more valuable for servicing Catholic scholarship if more Catholic libraries would contribute their holdings. The present editor, Mrs. Marga Franck, writes that to date only five Catholic libraries have requested the new checking edition which is due for

publication this spring. If we were certain that major holdings were recorded, we could do more toward coordinating our resources to make certain that complete files of important titles were being maintained by some library within a given area.

The indexing problem, too, is a matter for concern. The H. W. Wilson Company regularly revises the lists of periodicals covered by its many indexes. All subscribers are invited to submit titles for the check list that is drawn up for voting. We all undoubtedly vote on the list of periodicals, but do we conscientiously send in Catholic titles to be included or do we defer action until it is too late to be of service?

In December announcement was made of a projected supplement to the *De Ricci Census of Manuscripts*, to be edited under the auspices of the American Council of Learned Societies by Professor C. U. Faye, of the University of Illinois. Unquestionably, some of our libraries have contributions to make in this field. I hope descriptions of their individual items are being submitted for inclusion; even if we have but one or two it is important that the material be recorded.

Unesco's Libraries Division and the Clearing House for Publications are at the disposal of all libraries and institutions in Unesco's Member States. The March issue of the United States Book Exchange *Newsletter* lists twenty-one Catholic libraries, it is gratifying to note, which have signified their interest in participating in the USBE exchange program.

To summarize, there is no exaggerating the impress of libraries on minds, but if we are to meet the opportunities presented to us we must likewise meet the requisites essential for good service. We need well-prepared librarians supported by sufficiently large staffs. Our appropriations for books and salaries must be adequate for the service we aim to give. We need more emphasis on the selection and use of books and less on mere collection. Our activities cannot be confined within the four walls of our individual libraries, but must reach out to cooperate with regional, national, and even international endeavors.

Our task, then, to quote Cardinal Suhard, "is not to follow, but to lead . . . It is not enough to imitate, we must design".

AN EXAMINATION OF CONSCIENCE¹

By REVEREND HARRY C. KOENIG

Librarian, St. Mary of the Lake Seminary, Mundelein, Illinois

Perhaps you have never had this experience; but whenever I attend a convention, be it of the Catholic Library Association or of any other learned society, my associates inevitably inquire what profit can be obtained from the dry and ponderous papers read at these meetings. Now I find myself in the curious predicament of being asked to write one of these convention addresses. The subject assigned to me was reading guidance in a seminary library. It is not my purpose to deny the importance of this topic but merely to observe that there are many more vital and more fundamental problems to be solved before seminary librarians can profitably discuss reading guidance for their clientele.

Most justly do Catholic historians boast that the famous monastic libraries of the Middle Ages preserved for posterity the ancient Latin and Greek classics as well as the masterpieces of patristic literature. These venerable monastic libraries have their closest counterpart today in our seminary libraries. Yet, despite the fact that American libraries are generally conceded to be the best in the world, is it true to say that American seminary libraries are the best in the world? Do our seminary libraries employ the recognized techniques developed by American library experts? If such a distinguished institution as the Vatican Library deemed it wise to adopt American library practice, why should many of our seminary libraries still be using outmoded techniques? Can we truthfully maintain that American seminary libraries are models for European seminaries? If not, why not? Since I shall here consider these questions, this paper is entitled "An Examination of Conscience".

Seminary libraries have a twofold service

to offer. First and foremost, they should satisfy the reading needs of their own institutions. This means serving their faculty and students. In most instances the faculty will take care of itself. If the budget is adequate—and this is a subject that might well be treated in a convention paper—the professors will order and procure the books which they need. Here the librarian's only difficulty is to keep some over-enthusiastic professor from over-ordering himself or to supply books in a department where the professor is convinced that no progress has been made since he prepared his lectures years ago.

What type of books should we buy for the students to read? Once they are purchased, how do we encourage the young candidates for the priesthood to form the habit of good reading? A seminary library ought to have the latest books in all the subjects that are taught in the curriculum. These books must be available for the students. That implies, strangely enough, that they should be adequately cataloged and classified. One of the best ways to promote reading is to enable the seminarian to learn quickly whether the library has the book he is seeking, where it is located in the stacks and, if it is not there, who has borrowed the book. Nothing discourages reading more than to hunt through an unclassified section without the assurance of knowing whether the desired volume is there or not or, if it is there, of being able to find it.

In some seminaries it is almost an established policy to frown upon reading outside of the classroom matter and a few spiritual books. There is no denying that our seminary courses are crowded with subjects and that some students need all their time to master the fundamentals. But if we are to develop priests who read worthwhile books, the habit must be developed in the

1. Paper delivered at the Seminary Libraries Round Table, Detroit Conference, April 18, 1949.

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seminary. It seems obvious to remark that a love for reading will be fostered only by reading and not by lectures in pastoral theology. This gift will not be bestowed by the Holy Ghost in ordination. If the young priest does not appreciate good books by that time, he will probably become one of those of whom it has been said: they regularly buy one book a year—an ordo.

Virtus stat in medio—what a wise maxim that is! A seminarian can be taught to study his philosophy and theology so that he will have an adequate grasp of these most necessary subjects and at the same time he can read four or five estimable books each semester to keep his love of reading alive. Unless he has learned the value of books in the seminary, he will not acquire a taste for them in the priesthood. If he does not continue to read, he may preach instructive sermons for a year or two; but then his stock of ideas will be depleted and he will annoy the faithful by playing the selfsame record over and over again.

How often in your library have the seminarians complained that the faculty members hold all the latest books? This is almost a universal complaint and there must be some foundation for it. It is only natural that students will seek the titles that are being advertised and discussed and reviewed in current magazines. If the professors have first choice and the new books disappear into their rooms, possibly never to emerge again, the library fails in its service to the students.

Some years ago a nun in charge of a large college library visited Mundelein, inspected our facilities, and, as she was departing, asked: "And what, Father, do you do about the faculty?" This rather surprised me, because somehow I thought that Sisters were different. It is not fair to generalize about a faculty. Some members are alert, aware what books are being published in their field and keep books in their room only when they are being used. To these faculty members librarians owe much. But let us be honest enough to admit that a few faculty members have the pernicious habit of taking books out of the library and never returning them. They may make their meditation every morning and examine their con-

science noon and night, but they lack a sense of social responsibility. One would not mind if the books were used. But layers of soot on their books are eloquent testimony that their books are never opened. Still they will not return them, but will push books in back of other books until they don't know what they have in their rooms. This is a problem which is almost incapable of solution.

The only answer that I have found is to inquire from a professor ordering a new title whether he intends to keep it in his room. If he replies in the affirmative and you know it is a volume that the students will request, then buy two or three copies, depending upon its worth and appeal. If the seminarians learn that you take them into consideration when you are making your purchases, then they will demonstrate their appreciation by patronizing your collection.

One of the successful methods that can be used to encourage reading is to have certain titles that are compulsory reading. This can be done by acquiring fifteen or more copies of a book, so that everyone in the class can read it during the same semester. The bad features of the compulsory angle can partially be removed by choosing books that have a popular appeal and by eliminating book reviews and substituting in their place simply an assurance that the book has been read or the answering of a few general questions that will indicate whether the student has completed the assignment.

One of the most satisfactory ways to cultivate reading among students is to have professors recommend books in the classroom. When a professor heartily endorses a title, it will circulate for at least a year and you will seldom find it on your shelves. Devotional books that are promoted by spiritual directors will be in brisk demand. Faculty members should be encouraged to mention good titles in class, but only on the supposition that these volumes are available to the students. If a professor advocates a book that cannot be found except in his own room, then the seminarians soon learn that the library exists for them only in a secondary capacity, and it is the faculty that really counts. Under these circumstances the librarian will be seriously hampered in offering reading guidance to the students.

EXAMINATION OF CONSCIENCE

If a seminary library exists principally and foremost for the faculty and students of the institution, it has a secondary purpose that must not be overlooked. We all acknowledge the importance of Catholic theology and philosophy today. Where are the books—the sources, the commentaries, the tractates, the monographs—on Catholic theology and philosophy to be found? It is true that some of our Catholic colleges and universities have fairly representative collections of Catholic philosophy but these titles are usually restricted to English and French. Where are the philosophy books in Latin, German, Italian and Spanish? Where are the books on Catholic theology? They are not in our Catholic universities, not in the large secular libraries like the Library of Congress, not even in the better Protestant seminary libraries.

The Union Theological Seminary in New York City is celebrated for its well-selected collection of theology; yet, without any fault of its own, it is woefully weak in modern Catholic works. Where will these books be found except in our Catholic seminary libraries? Consequently, upon us rests the obligation of assembling collections of the classical Catholic books in Scripture, dogma, moral theology, patrology, church history, canon law and ascetics as well as the modern studies in these fields.

These volumes should be available not only to our own faculty and students but to all scholars who manifest a genuine interest in them. This is a point upon which most seminary librarians can make a searching examination of conscience. What means do we use to make the contents of our libraries known to research men? Recently an officer of the Catholic Theological Society was telling me that their association was compiling a list of classical theological works and was endeavoring to find where these valuable tomes could be located. This is a laudable endeavor but one that would be superfluous if we seminary librarians were cooperating with the Union Catalog of the Library of Congress. Here is a catalog of twelve million entries and it welcomes addi-

tional titles from Catholic libraries.

For the past five years the Feehan Memorial Library has been sending cards to the Union Catalog for all books that are not found in the Library of Congress. These entries have been checked with the Union Catalog and we have been informed that thirty per cent of these titles are not listed in the Union Catalog at all. Many others have a single library listed as a holder and naturally the Union Catalog is interested in listing as many depository libraries as possible. I venture the opinion that every seminary librarian here tonight has books of which at least five and possibly ten per cent are not listed at all in the Union Catalog. Appreciate what beneficial service you can offer by sending these cards to Washington. Remember that the next time you are searching for a volume by Ledesma or Paludanus, you may learn where you can borrow it by writing to the Union Catalog. Especially will this be true if all the seminary librarians enter into a hearty cooperation with the Union Catalog.

Of course there is a ready answer to this proposal. Seminary librarians are too busy to be sending these titles to the Union Catalog. It means preparing an extra card and they are already overburdened. Granted that these excuses are only too valid, there is a suggestion that I would advance. When printed cards cannot be obtained from the Library of Congress, your own catalog cards can easily be prepared by mimeographing them on a Technygraph duplicating machine. By typing one stencil you can provide a main entry, shelf list, subject entries and the additional card for the Union Catalog without extra work.

Let us not talk about seminary librarians being Christophers unless we are willing to open our collections to the outside world, so that those who are sincerely interested in Catholic philosophy and theology can have the benefit of our resources. This is no fantastic proposal beyond our means; this is a practical suggestion that can be acted upon as soon as we return home.



HELPFUL HINTS

A PAGE FOR ELEMENTARY SCHOOL LIBRARIANS

Sister Mary Fides, S.S.N.D., Editor
Dept. of Library Science
Catholic University of America

Catholic Supplement to the Children's Catalog

A letter, by a writer unknown to the editor and dated October 10, contained the following message: "I am attempting to catalog our small elementary library this term and decided I couldn't do without the *Children's Catalog*. Perhaps you can imagine my joy when, on receiving it, I found also your lovely Lady's Blue supplement." This was the first notice received. Congratulatory messages have come from other sources since then. They have but engendered feelings of embarrassment. The first *Catholic Supplement to the Children's Catalog* (H. W. Wilson Co., 1949, \$1.50) is a very slim pamphlet. As such, there is a marked contrast between it and its elder sister, *The Catholic Supplement to the Standard Catalog for High School Libraries*.

The policy of the H. W. Wilson Company editors has changed somewhat since the appearance of the first issue of the latter tool. These new policies had, of necessity, to be followed. Among the more important decisions were: No out-of-print titles; and No repetition of titles which already appear in the main catalog. This lessened appreciably the number of titles included in the Supplement. Several titles had, as a result, to be omitted; others were put aside for further consideration since they were available to but a few of the committee for examination. In other instances, slight but evenly divided differences of opinions also necessitated the omission of titles until further consideration could be given them.

All the members of the committee rendered valuable service, despite already overcrowded schedules. We trust—vainly, perhaps—that the future will allow more leisure. The most time-consuming part of the task was that afforded to the checking of titles in the *Children's Catalog* for possible passages at variance with Catholic teaching. Several titles were considered for rejection,

but it was felt that publication of a partial list might lead to error. It is hoped that additional volunteers will be found for this task; their services will be heartily welcomed. Will any one willing and able to cooperate please contact the editor of this page?

The first *Catholic Supplement* should be looked upon as a promise of better things to come. We trust that the 1951 edition will be more worthy, and will be favorably comparable to that in the high school field. It should include a listing of any titles in the main work which may be found to be objectionable. In the meantime, any criticism of the first Supplement will be gratefully received. We trust, however, that in spite of its limitations, it will find a wide and receptive audience.

Studies in Progress

Studies are now being made on Catholic illustrators of children's books and on standards for elementary school libraries. Do you know any Catholic illustrators of children's books? Has your diocese set standards for libraries in the elementary schools? Will you be willing to share this information with those making the studies? If you are, please send your information to me.

Plans for Future Issues

Bibliographies of both pamphlets and periodical articles dealing with the elementary school library, and grade outlines for teaching the use of books and libraries are under consideration as topics for discussion in future issues. Will the readers interested in these fields give an expression of opinion concerning these subjects? Their suggestions regarding any other topics are also cordially invited. Let us hope that the suggestion of the editor of *THE CATHOLIC LIBRARY WORLD* made in the October issue concerning cooperation of members of sections with the editors of the feature pages of our official journal will be heeded.



TALKING SHOP

A PAGE FOR HIGH SCHOOL LIBRARIANS

Richard James Hurley, *Editor*
Dept. of Library Science,
University of Michigan

One Sister, a former student of ours, contributed her idea to this department in the nature of some new binding material—Marvalon. She showed us several books completely redone in a soft brilliant material which had stood the test of use in her library for a year. More particularly, Marvalon is a tough, plastic film reinforced and strengthened with fiber backing, does not crack, peel or fray and can be wiped clean with a damp cloth. It is stain proof from ink, coffee, fruit juice and the like. Samples we received were in brilliant colors of red, green, blue, maize, canary and aqua and, of course, black and white. Checks can also be had. One drawback is that the material does not seem to be suited for stenciling. Marvalon costs 39¢ a yard for a 42-inch width, and 17¢ a yard for a 14-inch width, which completely outdistances in price anything in regulation book cloth or buckram. Stores containing dry goods, oil cloth and the like handle it, and further information can be obtained from the general sales offices of the Munising Paper Company, 135 South La Salle St., Chicago 3, Illinois. We hope librarians will give it a trial and let us know the results. Note: we do not get any commission. This is *pro bono publico*.

* * *

Have you seen a new publication of Scholastic Magazines, entitled *Hi There, High School?* It is designed to help the freshman find himself in his new environment. One section very properly is devoted to the school library, "Quiet, Please", and tells the new student what to do in the library, how to use it and how to study. One sentence seemed to us particularly pertinent: "No one is going to drag you into the library; be sure that no one has to throw you out." As you can guess, it is breezy in style, and we recommend that it be tacked up on the bulletin board for everyone to read. Speaking of Scholastic Magazines, they have taken over the operation of the Teen Age Book Club, which now has a junior section and a special set of Comet Books. We don't recommend every title selected, even though we are on the Selection Committee. We spend hours documenting pages and passages in books which we find objectionable, such as Thornton Wilder's *Bridge of San Luis Rey* which has been selected by T-A-B. We continue to work with T-A-B because we think the idea of getting youngsters to buy books instead of bubble gum, to build personal libraries rather than hug a radio, is a sound one.

* * *

A new book for school librarians has recently appeared, Margaret Rufsvold's *Audio-Visual School Library Service* (American Library Association, 1949, 116p., \$2.75). The five sections discuss: the materials of communication and what the school library can do; the selection and use of audio-visual materials; their indexing and processing and circulation; housing and equipping the materials center; and budgets and expenditures for audio-visual programs. The book is filled with practical suggestions and invaluable lists as background readings, periodicals devoted to the subject, guides to selecting records and an appendix of sources of pictures, globes, maps, furniture, supplies, films, records and the like. We were especially impressed by the chapter on cataloging and classifying films, records and related materials. Examples are given of main entry cards for films, filmstrips, slides, stereographs, records, transcriptions and maps.

This matter has been baffling to school librarians who do not receive such information in standard cataloging courses. Several articles have appeared in library periodicals, sometimes presenting different viewpoints. We were interested in noting that the Dewey Decimal Classification is mentioned as adaptable to these materials. In our own classes we have continually hammered away at the policy of using one classification for everything, from the vertical file to museum objects. In case any of you missed the splendid article on exactly this point by Sister M. Alfrieda of Notre Dame Preparatory School Library, Baltimore, Maryland we call your attention to "Single File, Please" in the *Wilson Library Bulletin*, January, 1946, pp. 366ff. We would like to quote Rufsvold in closing this discussion: "Because librarians are trained specialists in the selection and use of teaching materials their professional services are important to the successful operation of an audio-visual program regardless of whether administrative responsibility for the program rests with the teacher, or an audio-visual director, or a librarian-director." Our libraries should be materials centers, a union catalog for all the teaching materials in the school, the school system, the community. Only by such methods can we stretch our dollars.

* * *

In case you haven't done it yourself, we have a publicity calendar for distribution, obtainable on request. And why not send along at the same time an IDEA?

THE GUIDE POST

A PAGE FOR PARISH LIBRARIANS

Lucy Murphy, Editor
Buffalo Public Library,
Buffalo, New York

The mail bag is full to overflowing with all kinds of inquiries regarding parish libraries. A great many request a modicum of "basic books" for parish library collections, as well as a "basic" list for non-Catholics who inquire about the Catholic religion. It is somewhat of a task to meet these demands. The Greeks having a word for everything, they found such an attractive word as "basic" for a magic formula. And I cannot meet the requirements of the magic word.

Since there are all sizes and kinds of parish libraries, their value to the parishioners depends on the particular library: the size of its staff; the size of its book collection, and whether it is fiction and non-fiction, or all fiction; and the demands of the parishioners on that staff and collection. Moreover, whether the staff are trained librarians or volunteers—"persons who love books"—has to be taken into consideration.

On the other hand, I can give some assistance in the very special service of compiling a list of book titles for the non-Catholic readers. This is given below, but, as a librarian, I have failed in

my job by not including annotations for each book listed, which space does not permit. Nevertheless, the list is varied and graded, so as to whet the reading appetites of the butcher, the baker, the steelworker, housewife and college professor. A few books of fiction are included for those who like to begin their journey with "something light and romantic". These are marked with an asterisk, following the title.

If there are some books on the list about which you are in doubt, take advantage of your public library. Most public libraries have a Catholic librarian on the staff. Standards are high. Public librarians are trained in book selection. They will be glad to help you with your problems.

Of course, there are many communities in all parts of the United States lacking library service, and in some communities the parish library is doing the work of a public library. Or, if you are somewhat apathetic about the public library service, do not hesitate to make your wants known through this column. Leave no stone unturned to "let your light shine before all men".

Adam, Karl
Adams, Elizabeth
Agar, William M.

Belloc, Hilaire

Benson, Robert H.
Brunini, John
Budenz, Louis F.
Burnett, Peter H.

Burton, Katherine

— —

— —

Chanler, Mrs. Winthrop

— —

Chesterton, Gilbert K.

— —

Claudell, Paul
Conway, Bertrand L.
Corey, Herbert E.

Coudenrove, Ida
Daniel-Rops, Henry
Delany, Selden P.
Dorsey, Theodore H.
Dulles, Avery
Dunne, Joseph F.
Dwight, Thomas

Eustace, Cecil J.
Feeney, Leonard
Fry, Penrose

The Spirit of Catholicism
Dark Symphony
Catholicism and the Progress
of Science

How the Reformation Happened

Confessions of a Convert

Whereon to Stand

This Is My Story

The Path Which Led a Protestant Lawyer to the Catholic Church

Celestial Homespun

In No Strange Land

No Shadow of Turning

Sorrow Built a Bridge

Autumn in the Valley

Roman Spring: Memoirs

The Thing

Autobiography

Letters to a Doubter

The Question-Box

Emancipation of a Free-Thinker

The Burden of Belief

Sacred History

Why Rome?

From a Far Country

A Testimonial to Grace

The Mass

Thoughts of a Catholic Anatomist

House of Bread

Elizabeth Ann Seton

The Church Surprising

Macmillan
Sheed & Ward
Macmillan

McBride

Longmans, Green
Harper
Whittlesey
Herder

Longmans, Green
Longmans, Green
Longmans, Green
Longmans, Green

Little, Brown
Little, Brown
Dodd, Mead
Sheed & Ward
Boni
Paulist Press
Bruce

Sheed & Ward
Longmans, Green
Dial Press
Sunday Visitor
Sheed & Ward
Macmillan
Longmans, Green

Longmans, Green
America Press
Cassell

THE GUIDE POST

- | | | |
|--------------------------|---------------------------------------|-------------------|
| Gibbons, James Cardinal | <i>Faith of Our Fathers</i> | Murphy |
| Gill, Eric | <i>Autobiography</i> | Devin-Adair |
| Goodier, Most Rev. Alban | <i>The Inner Life of a Catholic</i> | Longmans, Green |
| Graham, Aelred | <i>Christ of Catholicism</i> | Longmans, Green |
| Graham, Henry Grey | <i>Where We Got the Bible</i> | Herder |
| Grant, Dorothy F. | <i>What Other Answer?</i> | Bruce |
| Hilliard, Marion Pharo | <i>The Gracious Years</i> | St. Anthony Guild |
| Howes, Jane | <i>Slow Dawning*</i> | Herder |
| Hurley, Wilfred G. | <i>I Believe!</i> | Paulist Press |
| Iswolsky, Helen | <i>Light before Dusk</i> | Longmans, Green |
| Johnson, Vernon | <i>One Lord, One Faith</i> | Longmans, Green |
| Jorgensen, Johannes | <i>Autobiography</i> | Longmans, Green |
| Kaye-Smith, Sheila | <i>The Three Ways Home</i> | Harper |
| Kempis, Thomas à | <i>Following of Christ</i> | Harper |
| Kelly, Bernard J. | <i>The Sacraments and Daily Life</i> | Sheed & Ward |
| Kinsman, Frederick J. | <i>Spiritual Aeneid</i> | Longmans, Green |
| — | <i>Salve Mater</i> | Longmans, Green |
| Lamping, Severin | <i>Through Hundred Gates</i> | St. Anthony Guild |
| Lunn, Arnold | <i>Now I See</i> | Little, Brown |
| MacGillivray, G. J. | <i>The Way of Life</i> | Macmillan |
| McGlynn, Thomas M. | <i>The Vision of Fatima</i> | Little, Brown |
| Maritain, Raissa | <i>We Have Been Friends To-</i> | Longmans, Green |
| | <i>gether</i> | |
| Martindale, C. C. | <i>Faith of the Roman Church</i> | Methuen |
| Maynard, Theodore | <i>Orestes Brownson</i> | Macmillan |
| — | <i>The World I Saw</i> | Bruce |
| Merton, Thomas | <i>Seven Storey Mountain</i> | Harcourt, Brace |
| — | <i>The Waters of Siloe</i> | Harcourt, Brace |
| Monro, Margaret T. | <i>Enjoying the New Testament</i> | Longmans, Green |
| Moody, John | <i>The Long Road Home</i> | Macmillan |
| — | <i>Fast by the Road</i> | Macmillan |
| Murphy, Edward F. | <i>Mademoiselle Lavallière*</i> | Doubleday |
| Newcomb, Covelle | <i>Larger Than the Sky*</i> | Longmans, Green |
| — | <i>The Red Hat*</i> | Longmans, Green |
| Newman, John H. Cardinal | <i>Apologia pro Vita Sua</i> | Longmans, Green |
| Noll, Most Rev. John | <i>Father Smith Instructs Jackson</i> | Sunday Visitor |
| Noyes, Alfred | <i>The Unknown God</i> | Sheed & Ward |
| O'Brien, John A. | <i>The Road to Damascus</i> | Doubleday |
| — | <i>Sharing the Faith</i> | Sunday Visitor |
| Oliver, Laurence | <i>Tadpoles and God</i> | Sheed & Ward |
| Orchard, William E. | <i>From Faith to Faith</i> | Harper |
| Oursler, Fulton | <i>Greatest Story Ever Told</i> | Doubleday |
| Pegis, Anton | <i>The Wisdom of Catholicism</i> | Random |
| Péguy, Charles | <i>Basic Verities</i> | Pantheon |
| Perkins, Mary | <i>At Your Ease in the Catholic</i> | Sheed & Ward |
| | <i>Church</i> | |
| Richards, J. Havens | <i>A Loyal Life</i> | Herder |
| Schofield, W. G. | <i>The Deer Cry*</i> | Longmans, Green |
| Scott, Martin | <i>Why Catholics Believe</i> | Kenedy |
| Sheed, Francis | <i>Map of Life</i> | Sheed & Ward |
| Sheen, Fulton | <i>Peace of Soul</i> | Whittlesey |
| Sholl, Anna McClue | <i>The Ancient Journey</i> | Longmans, Green |
| Simon, Raphael | <i>The Glory of Thy People</i> | Macmillan |
| Stoddard, John L. | <i>Rebuilding a Lost Faith</i> | Burns Oates |
| — | <i>Twelve Years in the Catholic</i> | Burns Oates |
| | <i>Church</i> | |
| Sullivan, J. F. | <i>Externals of the Catholic</i> | Kenedy |
| | <i>Church</i> | |
| Thompson, Blanche | <i>The Oldest Story</i> | Bruce |
| Undset, Sigrid | <i>Stages on the Road</i> | Knopf |
| Verkade, Dom Willibrord | <i>Yesterdays of an Artist Monk</i> | Kenedy |
| Walsh, William T. | <i>St. Peter, the Apostle</i> | Macmillan |
| — | <i>Our Lady of Fatima</i> | Macmillan |
| Ward, Maisie | <i>The Splendor of the Rosary</i> | Sheed & Ward |
| Watkin, Edward I. | <i>The Catholic Centre</i> | Sheed & Ward |
| Williams, Michael | <i>The High Romance</i> | Macmillan |
| Wise, Evelyn Voss | <i>Shepherd of the Valley*</i> | Bruce |
| Woodlock, Thomas F. | <i>The Catholic Pattern</i> | Simon & Schuster |

PATIENT'S PAUSE

A PAGE FOR HOSPITAL LIBRARIANS

Margaret L. Frawley, Editor
Chairman, Hospital Library Service,
Washington, D.C., Unit

Call to all hospital librarians! This is your page. Let us have your ideas, observations, questions, problems and suggestions.

We hope to present to you soon the scope and extent of hospital libraries in Catholic hospitals throughout the country. The new chairman of the CLA Round Table for Hospital Libraries, Miss Lucy Latini, Librarian, St. Mary's Hospital, Wausau, Wisconsin, heads a committee which is conducting a survey of these hospitals. The field is large and there should be a wealth of intercommunication among these libraries in Catholic hospitals which would be mutually informative and interesting.

* * *

There is no doubt, in going the round of the wards at Georgetown Hospital in Washington, D.C., that good, planned reading needs "selling" to the general public. Paper-back books, with the most morbid and baited colored covers, are found piled high in every room—brought to patients by "friends", left behind by patients and often presented to the rolling library by patients. Every kind of story is found here—very few good, some harmless, many trashy and a number entirely unfit for patient's reading. People are found reading them when the librarian visits them because nothing else was at hand during the long hours of waiting and thinking.

What an opportunity to get one of these things out of circulation by persuading the chap who is avidly reading a loud, trigger-happy Western, to try *Sister Blandina of the Sante Fe Trail!* The locale is the same, some of the flavor is similar, but what a difference in food for thought!

There isn't a paper-back offering cheap and sensational adventure which cannot be surpassed in entertainment value by such books as Murrett's *Tar Heel Apostle*, Haggerty's *Guerrilla Padre*, or *Dogsled Apostle*, by Savage.

We mention this type of reading because it is our experience, with the particular circumstances under which we work at Georgetown, that we must meet people first on their own grounds: they look for entertainment and diversion. Later, and even sometimes during the first visit, we offer something more substantial—something from which they can take home a few constructive and enlightening thoughts.

With limited budgets which confront most hospital librarians, book selection must be highly discriminating. Good annotated bibliographies are most welcome for use of our readers and par-

ticularly those which have been compiled from books actually tried out and found to be popular with patients.

Your communications may be sent to the editor in care of THE CATHOLIC LIBRARY WORLD.

* * *

Even a simple patient's library, such as the one conducted by volunteer librarians at Georgetown, draws a note of appreciation from patients now and then. The following was received from a New England teacher who spent several months at the hospital because of a street accident.

"I fell on a street in Washington, D.C. Instead of sightseeing for a month or two on a holiday, as planned, I spent the next ninety-four days at Georgetown University Hospital, in two casts, and having treatments for a broken arm and a broken ankle.

"I love to read! The first few days there I read many magazines. But just magazines becomes tiresome and I longed for a book.

"I could not go to a library. Buying books would have been too expensive for me. So I asked the Sister who had charge of our floor, if she could lend me a book from any place in the Hospital. She immediately looked wise and said, 'Haven't the librarians been around with the book cart?' That was new to me! I had never heard of librarians with a book cart in a hospital.

"That very evening, early, the librarians and their interesting cart of books appeared at my door. They let me look at all their books and let me take about six. I soon had a 'nine-inch row' of books near me. I felt it was selfish of me to take and keep so many in my room. But they assured me that it was all right as they had many more books in a closet somewhere. They even asked what type of book I liked best, so they could bring me that kind.

"The crowning visit was the day they gave me *Seven Storey Mountain*. I spent a happy busy week with that one! The librarians came often. I was glad to see them at any time. I 'borrowed' over the cart every time they came, even if I were well supplied with reading matter, and did not really need anything.

"I am now way up in Massachusetts, back home. Fractures are no fun in the best of hospitals, no matter how grand. But may I add a reverent, fervent 'Thank God' that such a lovely, efficient hospital, Georgetown University Hospital, full of kind people, was available when I needed care in a strange city." (Signed) Pauline Gill.

CONTACT FOR CATALOGERS

A CLEARING-HOUSE PAGE FOR CATHOLIC CATALOGERS

Reverend Oliver L. Kapsner, O.S.B., *Editor*
St. John's Abbey, Library,
Collegeville, Minnesota

At the Cataloging and Classification Round Table of the Detroit C.L.A. convention last April the members in attendance discussed the proposal whether the chairman of the Round Table, who also functions as chairman of the C.L.A. Cataloging Committee for the year, should assume editorship of the clearing-house page for Catholic catalogers for that year. In that way not only would wider interest be aroused, but more young catalogers would garner valuable experience towards becoming future leaders in Catholic librarianship.

Yielding at a weak moment to independent thrusts from the new Cataloging Committee chairman and from the editor of *THE CATHOLIC LIBRARY WORLD*, the undersigned has condescended to direct the exchange of opinions among catalogers on this page for the current year. In doing so he again relies on the participative interest of Catholic catalogers. Without their contributions in the form of questions and problems proposed and responses to the queries, the column cannot keep going, much less be a live one.

It is highly useful to individual catalogers, particularly beginning and less experienced ones, to know how other catalogers have faced and mastered difficulties. This is the page on which to share these cataloging experiences. It requires, however, just a little effort to formulate a problem in a letter and send it off by mail. Yet it can be done, for it has been done.

While primarily of current interest for catalogers, the problems discussed here may also be useful for future reference. Some should definitely be of both current and permanent value. A student related orally to the editor how the cataloging class in a library school last summer referred to this page when discussing the form of main entry for authors belonging to a religious order. The *pros* and *cons* presented in successive "Contact" issues enabled the class to decide unanimously in favor of using the respective symbols or abbreviations after names of religious authors.

Since it takes time to get a request in print on this page (a month or more after receiving it) and still longer to obtain and print comments on questions, and comments on the comments, the editor asks Catholic catalogers to send their ready problems now. Do your shopping early, if you expect it to pay dividends.

Re-issue of Lynn Classification Schedule

Published jointly by Bruce and the American Library Association in 1937, Jeanette Murphy Lynn's *An Alternative Classification for Catholic Books* is now out of print. Time and use by a number of Catholic libraries have brought to light the need for a few corrections and additions.

Some, too, have felt that certain sections might be better for revision. With Mrs. Lynn present, the revision of her work for a second edition formed the topic of a panel discussion at the meeting of the Cataloging and Classification Section of the Catholic Library Association at Detroit last Easter week.

A resolution to bring the matter to the attention of the Executive Council and to secure its approval was passed. In the meantime, it was decided, the gathering of material for the proposed revision was to go ahead. The task of coordinating all the suggestions was given to the Reverend Gilbert C. Peterson, S.J., librarian of St. Mary's College, St. Mary's Kansas. Mrs. Lynn will pass final judgment on the suggestions when they have all been gathered.

At this time the central office of the Association finds it impossible to circularize the college and seminary libraries to learn which of them use the classification and to ask for their suggestions. It seems best, therefore, to use these pages for the same purpose.

All libraries who use the classification, either as printed or in some modified form, are asked to send a list of noted errors or of suggestions for revision to Father Peterson. He asks that they be sent as soon as possible so that he may have his report ready for the Washington meeting next spring, and he thanks those libraries that gave him their lists at the Detroit convention.

The High-School Cataloger

Upon proceeding to catalog some books and file the cards, a new high-school librarian discovered inconsistencies in the catalog file. One cataloger had apparently decided to use only the English vernacular form for proper names. A successor failed to notice the policy established and invariably copied the name form as found on L.C. printed cards. As a consequence some cards are filed under Columbus, Christopher, other under Colombo, Cristoforo; some under Aloysius Gonzaga, Saint, others under Luigi Gonzaga, Saint.

It would seem that in a small card file such inconsistencies could be completely avoided. Perhaps some high-school catalogers can contribute a few helpful remarks to this column for their fellow workers.

For example, is it accepted practice on the high-school level to use only the English vernacular form for foreign names in the card file? Does following this policy make it necessary to alter many L.C. printed cards? Are Wilson cards more serviceable to high-school libraries from this standpoint?

NEWS AND NOTES

MOTHER AGATHA, O.S.U.

On May 15th last, Mother Agatha passed to her final reward. There are few phrases that can narrate adequately the activities of this pioneer nun-librarian and co-founder of the Catholic Library Association. A teacher, a librarian, an ever-inspiring source of zeal for the highest aims of the profession, her obituary lies in the works she helped to found: The Catholic Library Association, the Department of Library Science at Catholic University, and the Wilmington Diocesan Forum. These are but the mere outward symbols of her achievement. Of inestimable value—and intangible—is the love and enthusiasm she fostered in others for God's holy cause. May He, Whom she so ardently served, grant her His eternal happiness.

LIBRARY SCHOOL GRADUATES, 1949

Catholic University of America

February, 1949

- Mrs. Preston G. ATKINS, Central Intelligence Agency Library, Washington, D.C.
Sister St. Margaret of Scotland BEATON, Librarian, Holy Angels Convent, Sydney, Nova Scotia.
Joseph T. POPECKI, Librarian, Undergraduate Library, Catholic University of America, Washington 17, D.C.
Mrs. Joseph T. POPECKI, Cataloger, Catholic University of America, Washington, 17, D.C.

June, 1949

- Rev. Henry J. BROUILLARD, S.M., Sacred Heart Rectory, Lawrence, Mass.
Sister M. Leon COLLIS, Assistant Librarian, College of St. Rose, Albany, N.Y.
Rev. Denys GONTHIER, A.A., Librarian, Assumption College, Worcester 6, Mass.
Mrs. Jeanne HOYT, American National Red Cross Library, Washington, D.C.
Mrs. Lucy T. JOHNSON, Cataloger, Founders Library, Howard University, Washington, D.C.
Rev. Aloysius G. MORAN, O.F.M., Librarian, Roger Bacon High School, Cincinnati, Ohio.
Jean OBERLANDER, Librarian, National Catholic School of Social Service, Catholic University of America, Washington 17, D.C.
Mrs. Anne K. SAVIDGE, Federal Savings & Loan Insurance Corporation Library, Washington, D.C.

August, 1949

- Janet BOYNTON, Cataloger, University of Miami, Fla.
Sister Marie Suzanne BRAUCH, C.D.P., Librarian, St. Anne Convent, Melbourne, Ky.

- Mrs. Eunice B. DYSON, Cataloger, Howard University, Washington, D.C.
Corrine A. FREEMAN, Children's Librarian, Brooklyn Public Library Branch, Brooklyn, N.Y.
Magdalene A. HUGHES, Cataloger, Government Printing Office, Washington, D.C.
Rev. Joseph Leo KERINS, Librarian, Mt. St. Alphonsus, Esopus, N.Y.
Mrs. Pauline MANGIN, Assistant Librarian, Mt. Vernon Seminary, Washington, D.C.
Anastasia L. MOSS, Cataloger, Howard University, Washington, D.C.
Sister Mary Elizabeth PALATINI, Librarian, Our Lady Help of Christians School, N. Haledon, N.J.
Sister M. Teresa of the Holy Trinity PALMER, Teacher-librarian, St. Gabriel's School, Washington, D.C.
Rev. Demetrius F. SCHENK, T.O.R., Librarian, Saint Francis Preparatory School, Spring Grove, Pa.
Sister St. Mark SMITH, Teacher-librarian, St. Joseph's Farm and School, Dunkirk, N.Y.
Sister Mary Daniel WALLACE, Librarian, Mount Saint Mary College, Hooksett, N.H.

Marywood College

- Sister M. ALISON, I.H.M., South Scranton High School, South Scranton, Pa.
Sister M. ANGELA MARIA, I.H.M., St. Dominic Elementary School, Oyster Bay, N.Y.
Marie Louise d'AUCHAMP, Public Library, Copenhagen, Denmark
Sister M. AUTONINA, I.H.M., St. Mary of the Mount High School, Pittsburgh, Pa.
Charlene Marie CURLEY, Brooklyn Public Library, Brooklyn, N.Y.
Anne Mary DUNBAR, Agricultural Library of Pennsylvania State College, State College, Pa.
Margaret Theresa HAYES, Scranton Public Library Scranton, Pa.
Catherine Joan KEARY, St. Elizabeth College, Convent Station, N.J.
Mary Agnes MCANDREWS, Brooklyn Public Library, Brooklyn, N. Y.
Marion Louise MCGUIRE, New York Public Library, New York, N.Y.
Sister M. MARIELDA, S.C.C., Catholic Central High School, Harrisburg, Pa.
Barbara Louise MARTIN, Rockville Center High School, Rockville Center, N.Y.
Mary Teresa NAGLE, Albertus Magnus College Library, New Haven, Conn.
Marie Emilia RYCERZ, Brooklyn Public Library, Brooklyn, N.Y.
Angelina Teresa SCARDAMAGLIA, University of Scranton Library, Scranton, Pa.
Lucille Kathryn SCHMIDT, New York Public Library, New York, N.Y.
Mary Adele WALKER, College of New Rochelle, New Rochelle, N.Y.
Sister M. WILLEMYN, I.H.M., St. Basil High School, Dushore, Pa.

NEWS AND NOTES

Our Lady of the Lake College

- Sister M. LUCILLE, C.D.P., teacher-librarian, Providence Central High School, Alexandria, La.
 Mrs. Phyllis K. REAMER, reference and serials librarian, Trinity University, San Antonio, Tex.
 Elizabeth THOMAS, librarian, Mark Twain Junior School, San Antonio, Tex.
 Sister M. WINIFRED, M.H.C., Holy Cross School, Algiers, La.

Rosary College

- Sister M. Ignatia BAGNELL, O.P., librarian, St. Laurence School, Chicago, Ill.
 Sister M. Fabian BAKER, O.S.U., assistant librarian, Central Catholic High School, Toledo, O.
 Sister M. Bernard Jean BALDWIN, F.C.S.P., librarian, Mt. St. Vincent School, West Seattle, Wash.
 Sister M. Bernadetta BARNARD, C.S.C., librarian, Schlarman High School, Danville, Ill.
 Sister M. Celia BAUER, S.S.N.D., librarian, Community High School, Aviston, Ill.
 Evaline BLANCO, student, University of Mexico, Mexico, D.F., Mexico.
 Elizabeth A. CONNELLY, librarian, Marquette University High School, Milwaukee, Wis.
 Sister Marie Camilla CONNERY, O.P., librarian, Mt. St. Mary Academy, St. Charles, Ill.
 Genevieve DELANA, librarian, Irish Library, De Paul University, Chicago, Ill.
 Sister M. George DE LORIMIER, O.P., dean and librarian, Bishop Manogue Catholic High School, Reno, Nev.
 Sister M. Agnes Cecilia DENN, S.H.N., librarian, St. James Cathedral School, Seattle, Wash.
 Mother M. Ursula DIEBOLD, O.S.U., librarian, Marquette High School, Alton, Ill.
 Mrs. Barbara Carver DONNELLY, student, Graduate Library School, University of Chicago, Chicago, Ill.
 Sister M. Janet EWENS, O.P., principal and librarian, St. Albert School, Minneapolis, Minn.
 Sister M. Liguori FARNON, I.H.M., librarian, St. Lawrence School, Portland, Ore.
 Sister M. Grace FELDHAUS, P.B.V.M., librarian, St. Anne School, San Francisco, Calif.
 Mary FINNEGAN, assistant librarian, Steinmetz High School, Chicago, Ill.
 Sister M. Dominica FLYNN, O.P., librarian, Dominican High School, San Rafael, Calif.
 Cleo GALLAGHER, assistant librarian, St. Peter's College, Jersey City, N.J.
 Mary Ann GOLDEN, assistant librarian, Lane Technical High School, Chicago, Ill.
 Shirley GROBE, assistant, Public Library, Elmhurst, Ill.
 Mary HANLON, assistant, National Society for Crippled Children, Chicago, Ill.
 Sister Laetitia HANSEN, R.S.H., librarian, St. Patrick Academy, Chicago, Ill.
 Jean HEBEL, cataloger, University of Notre Dame, Notre Dame, Ind.
 Dorothy HEINZ, cataloger, National Safety Council, Chicago, Ill.
 Margaret Mary KELLY, librarian, Tilden Technical High School, Chicago, Ill.

- Mary Colleen KELLY, assistant, Gilbert M. Simmons Library, Kenosha, Wis.
 Sister M. Catherine KRAMSCHUSTER, S.S.N.D., librarian, St. Mary School, Port Washington, Wis.
 Sister M. Cortona LA FRENIERE, O.S.F., librarian, St. Patrick School, Portland, Ore.
 Sister M. Eileen MACK, O.S.B., librarian, St. Mary Academy, Albany, Ore.
 Margaret Mary MCGUIRE, assistant, Commerce Library, DePaul University, Chicago, Ill.
 Phyllis MADDEN, assistant librarian, Amundsen High School, Chicago, Ill.
 Sister M. Louise MARTIN, P.B.V.M., librarian, St. Mary Magdalen School, Los Angeles, Calif.
 Sister M. James Paul MONTAVON, B.V.M., librarian, St. Dorothy School, Chicago, Ill.
 Rita M. OFFERLE, cataloger, St. Louis University, St. Louis, Mo.
 Florence ORGO, assistant, Commerce Library, De Paul University, Chicago, Ill.
 Sister Mary of Lourdes PALAO, S.S.F., librarian, St. Mary Academy, New Orleans, La.
 Mary PILIPONIS, librarian, U. S. Veterans Administration Hospital, Hines, Ill.
 Carol POWERS, cataloger, Chicago Bar Association, Chicago, Ill.
 Sister M. Michaeline POWERS, S.H.N., librarian, St. Cecilia School, San Francisco, Calif.
 Sister M. Paul REILLY, O.S.B., librarian, St. Scholastica High School, Chicago, Ill.
 Sister Miriam Louise REYNOLDS, S.H.N., librarian, Academy of the Sacred Heart, Salem, Ore.
 Noel RUSSELL, cataloger, Public Library, Chicago, Ill.
 Sister M. Alexine STANDER, O.P., librarian, St. Peter High School, Anaconda, Mont.
 Bernadette SULLIVAN, cataloger, Undergraduate Division, Navy Pier, University of Illinois, Chicago, Ill.
 Sister M. Wilfrid SWIFT, B.V.M., librarian, St. Mary High School, Chicago, Ill.
 Rose VIETZEN, cataloger, Undergraduate Division, Navy Pier, University of Illinois, Chicago, Ill.
 Sister Miriam Kathleen WADDELL, F.C.S.P., librarian, St. Vincent Academy, Walla Walla, Wash.
 Mrs. Jane Alyce Gibbons WALLACH, assistant, Liberal Arts Library, DePaul University, Chicago, Ill.
 Sister Helen Josephine WALSH, S.H.N., librarian, Christie Home for Girls, Marylhurst, Ore.
 Sister M. Mercedes WINTERER, C.P.P.S., librarian, Catholic High School, Helsingfors, Finland.
 Dorothy WOLF, assistant, Public Library, Lake Forest, Ill.
 Sister Mafalda Maria ZUCCA, S.H.N., librarian, Assumption School, Portland, Ore.

College of St. Catherine

- Clementine ARMSON, assistant librarian, Roseburg Public Library, Roseburg, Ore.
 Mary BAST, married to John Russell Frenzel, Minneapolis, Minn., September 17.

THE CATHOLIC LIBRARY WORLD

Ruth BREHER, library assistant, St. Louis University Library, St. Louis, Mo.
Mary Anne COSTELLO, assistant librarian, St. Ambrose College, Davenport, Iowa
Helen CULLIGAN, junior librarian, University of Minnesota, Minneapolis, Minn.
Sister M. Carmelita DAVIS, C.H.M., librarian, Great Falls Central Catholic High School, Great Falls, Mont.
Mary Jane DORNACK, junior assistant, Children's Division, Minneapolis Public Library, Minneapolis, Minn.
Helene M. FRERICH, assistant cataloger, Washington State College, Pullman, Wash.
Sister Jeroma JOHNSON, O.S.B., librarian, Diocesan Teachers College, St. Paul, Minn.
Marcella LEAHY, assistant, Circulation Division, University of Minnesota Library, Minneapolis, Minn.
Catherine Hoy LENNON, librarian, returns to Roosevelt High School, St. Paul, Minn.
Lois LINDBERG, librarian, Mercy Hospital School of Nursing, Cedar Rapids, Ia.
Nancy LONGHURST, married to John J. Day, Minneapolis, Minn., September 10.
Catherine MC MANMON, librarian, Marshall High School, Marshall, Minn.
Mrs. Adeline NELSON, librarian, Cretin High School, St. Paul, Minn.
Sister Mary NICHOLAS, H.H.M., librarian, Central Catholic High School, Canton, O.
Mary Elizabeth OTTE, junior assistant, Hospital Section, St. Paul Public Library, St. Paul, Minn.
Catherine RICHARDSON, assistant cataloger, Loyola University, Chicago, Ill.
Sister Mary Athanasius RILEY, B.V.M., librarian, St. Joseph Academy, Des Moines, Ia.
Elaine TERPSTRA, librarian, Federal Reserve Bank Library, Minneapolis, Minn.
Joan VAN STEENKISTE, library assistant, Carleton College Library, Northfield, Minn.
Sister M. Madeline WALSH, S.S.J., librarian, Our Lady of Bethlehem Academy Library, LaGrange, Ill.
Mary Jo WALSH, assistant librarian, College of St. Mary, Winona, Minn.

UNITS

Western New York Catholic Librarians' Conference

With the theme "Librarians as Christophers" the Western New York Catholic Librarians' Conference began another year of library activity with a meeting on Saturday afternoon, September 17, at Canisius College, Buffalo, New York. Miss Lucy Murphy, general chairman presided.

Speaking on library personnel, Mr. William T. O'Rourke, assistant librarian at the Buffalo Public Library, emphasized that librarians make librarians. To attract young people, the librarians must make the pro-

fession attractive by doing a good job themselves, he said. Librarians today are accused of being too shy and self-effacing. They must remember that they are selling an intangible, and if it is of value, it is worth fighting for. The future prospect to the library profession must have a love for books and people—that is all important.

Two films, "Books and People, the Wealth Within" and "The Librarian", were shown.

Sectional meetings followed the general session. Rev. Andrew L. Bouwhuis, S.J., told the Elementary Group of the library institutes he conducted in San Francisco, Fresno, and Los Angeles at the invitation of Rev. William McIntosh, director of summer sessions at Loyola University. The purpose of these institutes, said Father Bouwhuis, was to stimulate interest in elementary school libraries and children's literature, to arouse enthusiasm, and to give some practical helps for carrying on the suggestions given. The institutes consisted of eight lectures, several demonstrations, and about a dozen different kinds of exhibits that would show how posters are made, how children are interested in books, how projects are developed that presuppose the intelligent use of many books on the same topic, and how young people learn to write books.

In the Secondary Section, Miss Lucy Murphy discussed methods used to attract readers by means of displays. She pointed out the need for the planning of exhibits, suitable areas for them, importance of caption, choice of posters, books, materials and background, importance of color and paper. To illustrate her talk, Miss Murphy used exhibits, posters, and paper cut-outs.

SISTER M. BENICE, Fel.,

Secretary

Regional Meeting

The New York-New Jersey and the Metropolitan Catholic College Librarians' Units of the Catholic Library Association met in joint session at the College of New Rochelle on Saturday, May 14th, 1949. The general session of the two Units was opened with prayer at 11:00 A.M. with Rev. John H. Harrington of St. Joseph's Seminary, Dunwoodie, presiding. The guest-speaker of the occasion was Dr. James E. Tobin, assistant professor of English at Queens Col-

NEWS AND NOTES

lege, and editor at Declan X. McMullen Co. of New York.

Dr. Tobin discussed the ins and outs of book reviewing as carried on by the secular press. Drawing on his wide experience as both teacher and editor, he captivated the interest of his audience by the disclosure of many intimate details. The conclusion which he impressed firmly on his hearers was the great need the Catholic librarian has of the book reviews published in the Catholic press as book selection aids.

Following luncheon and brief campus tour the New York-New Jersey Unit held a short business meeting under the chairmanship of Rev. Henry A. Sarnowski, S.D.B. A special vote of thanks was in order to the Ursuline Nuns for their splendid hospitality, with special mention of Mother Anastasia who had planned the participation of this Unit in the day's procedures. As Mother Anastasia was prevented from attending by serious illness it was voted to send her a special letter of thanks. The Reverend Chairman also proposed that each committee of the Unit submit the names of three or four members who will serve on that respective committee. Each committee is to give a report from time to time of its activities.

Rev. Louis A. Rongione, O.S.A., accepted the position of Unit Historian to which he had been appointed at the February meeting. Then followed the election of a member for a term of three years to the Executive Council. The results of the balloting placed Sister Rose Marie, S.C., librarian of the Cathedral High School, New York City, in that position. In cooperation with the College Unit the members present pledged a large number of Masses, Holy Communions and ejaculations to be placed in a spiritual bouquet to be presented to His Eminence Cardinal Spellman on the occasion of his tenth anniversary as Archbishop of New York. Announcement was made that the next meeting of the Unit would be a joint session with the College Unit, to be held at St. Peter's College, Jersey City, some time in late October or early November.

This business meeting was followed by a panel discussion on reading problems under the chairmanship of Rev. Louis A. Rongione, O.S.A., librarian, Augustinian Academy, Staten Island. The members of the panel

were: Sister Mary Agnes, S.C., librarian, College of Mt. St. Vincent, New York; Mr. Francis X. McDermott, librarian, Cathedral College, Brooklyn, and chairman of the Brooklyn-Long Island Unit; Miss Helen Brogan, children's librarian, 67th St. Branch, New York Public Library; and Miss Esther Gorey, school and reference librarian, New York Public Library.

There were fifteen points proposed to the panel members for discussion, but in the course of one hour and a half only six of these were covered, so lively was the interest and participation on the part of the audience and the panel members. Among the many valuable suggestions made by the panel members was one advising the use of recordings as a means of promoting reading among children. Another suggestion made for the furtherance of good reading habits in a school was the need of team work between the librarian and the teachers. To foster such an ideal situation a plan was proposed whereby the librarian would teach a few classes each day, and teachers would take their classes to the library from time to time for research work under their own direction. The most spirited part of the program involved a discussion of the "comics". The assembly was divided into two sectors: those who favored ignoring the comics and offering well-chosen books full of charm and adventure to offset the attraction of the comics, and those who believed that there is such a thing as a good comic. Both sides presented plausible arguments and the session adjourned with an important problem unsolved.

The day's activities were brought to a close with Solemn Benediction in the college chapel at 4:00 P.M.

SISTER M. LOUIS BERTRAND, S.S.N.D.

Secretary

Maryland Unit

The Fall meeting of the Maryland Unit was held at Mount St. Agnes College, Baltimore, October 22, 1949, with Sister Mary David, S.S.N.D., chairman, presiding. At the business session, Sister Mary Anthony, R.S.M., librarian of Mt. St. Agnes, was appointed chairman of a Committee on By-laws, and plans for Catholic Book Week were discussed.

THE CATHOLIC LIBRARY WORLD

Sectional meetings followed the general session, with Sister Mary David, S.S.N.D. presiding over the discussions of the College and Seminary Round Table, and Miss Mary Creaghan as chairman for the Elementary and High School Group.

The College and Seminary Round Table discussed plans for the indexing of periodicals that are included in *The Catholic Periodical Index* for 1934-1938. Sister David apportioned some of the periodicals to be indexed to the College of Notre Dame of Maryland, Loyola College, Mount St. Agnes College, and Woodstock College.

The Elementary and High School Group voted to meet once a month. A practical outline for future meetings was approved by the members. Various book lists were discussed and examined. Sister Martha, S.C., librarian, Seton High School, Baltimore, was appointed Chairman of a Committee to Help Solve Practical Library Problems. At the next monthly meeting books are to be reviewed by various members with the idea of informing the group as to desirability for purchase and how the books may be used to best advantage.

MARY ROSE, *Secretary*

NEW MEMBERS

Sister M. PATRICK, Monroe, Mich.
John CARROLL, New York, N.Y.
Sister M. WILMA, S.S.N.D., St Charles, Mo.
Sister MARY de Sales, F.C.S.P., Vancouver, Wash.
Sister MARY of the Passion, Philadelphia, Pa.
APPALACHIAN State Teachers College, Boone, N.C.
M. B. SABADIE, New Orleans, La.
M. l'Abbé G. COUTURIER, Rimouski, P.Q., Canada
STECHERT-HAFNER, Inc., New York, N.Y.
Walter A. HAFNER, New York, N. Y.
Michael O'BRIEN, New York, N.Y.
Rev. E. HEYMER, Memphis, Tenn.
Mother M. CARMELITA, O.S.F., Richmond, Va.
Teresa R. WARREN, Plaistow, N.H.
Sister M. LEONISSA, P.H.J.C., Carlyle, Ill.
Mary SKILLMAN, Fond Du Lac, Wis.
MAYFIELD School of the Holy Child Jesus, Pasadena, Calif.
Sister MARY de Sales, C.S.A., Lakewood, O.
Sister Mary GEORGE, B.V.M., Cedar Falls, Ia.
Mary F. MULLAN, Leominster, Mass.
DE LA SALLE High School Library, Chicago, Ill.
Adeline NELSON, St. Paul, Minn.
Sister MAURITA, Cleveland, O.
Brother J. C. HUNT, F.S.C.H., Seattle, Wash.
ST. THOMAS High School, Rockford, Ill.
Brother ROGER, F.S.C., Memphis, Tenn.
Evalyn FLANAGEN, Nashville, Tenn.

VILLA MARIA Academy Library, New York, N.Y.

Sister M. FIDES, El Paso, Tex.

Sister M. CLEOMATA, C.P.P.S., Celina, O.

Sister M. Rose CARLITA, O.P., Grand Rapids, Mich.

Sister M. LEONTIA, Chicago, Ill.

Sister M. ELISE, H.H.M., Canton, O.

Sister Mary LUCILLE, F.S.P.A., Superior, Wis.

College of MARY IMMACULATE, W. Hartford, Conn.

Sister Mary CANISIUS, I.H.M., Detroit, Mich.

Rev. Enrique D. ALMEIDA, Quito, Ecuador

Felicia Mary RYAN, Peoria, Ill.

RESURRECTION School, Lansing, Mich.

Mother MARGUERITE, O.S.U., Santa Rosa, Calif.

Sister Mary EDWARD, O.P., Nashville, Tenn.

ST. JOSEPH'S Villa Library, Richmond, Va.

Robert P. J. BARRY, New York, N.Y.

Mrs. Raymond A. MURPHY, New York, N.Y.

Vincent T. BURR, Larchmont, N.Y.

Sister ANGELITA, S.S.N.D., Belleville, Ill.

Academy of the HOLY NAMES, Tampa, Fla.

Sister MARIANA, Hastings, Nebr.

Sister M. CLAIRE, O.S.U. North Platte, Nebr.

Sister M. ELIGIA, C.P.P.S., Omaha, Nebr.

Sister ANNA MARY, O.S.F., Clinton, Ia.

Sister M. ESTELLE, O.P., Aberdeen, Wash.

ST. MARY'S High School Library, New Haven, Conn.

Sister Mary BERNARD, R.S.M., Omaha, Nebr.

Sister M. DIGNA, O.S.F., Randolph, Nebr.

College of ST. SCHOLASTICA, Duluth, Minn.

Sister M. REDEMPTA, San Gabriel, Calif.

Sister THEODORE, S.S.D., Greeley, Nebr.

Sister M. SEANEEN, Norfolk, Nebr.

Dev. Denis A. MCGUCKIN, O.F.M., Buffalo, N.Y.

Sister Mary TERESA, Burlington, Vt.

Rev. Father RALPH, S.V.D., Chicago, Ill.

NOTICE OF CHANGE IN THE COPYRIGHT LAW

One June 3, 1949, H.R. 2285 became effective as Public Law 84, amending sections 16, 22, 23, and 215 of Title 17 of the United States Code.

Public Law 84 relates to works published outside of the United States and has the following provisions:

1. It offers an alternative to the requirement of the deposit of one copy of the work, an application for registration and a \$4. fee. The alternative is the deposit of two copies of the book, musical composition or other work, an application and a catalog card, but no fee. Regulations relating to the catalog card will be issued. The alternative can be availed of only if the required items reach the Copyright Office in acceptable form within 6 months after first publication.

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2. It extends the period for ad interim registration of a book or periodical in the English language from 60 days to 6 months after first publication abroad. It extends the period for the manufacture of such a book or periodical in the United States from 4 months after registration to 5 years after first publication abroad.

3. It permits the importation into the United States of 1500 copies, in one or more shipments, of a book or periodical of foreign origin in the English language during the 5 years after first publication abroad. This privilege applies only to works that have already been registered under the new law for ad interim copyright within six months of publication and is in addition to the copies allowed to be imported by other provisions of the copyright law. The Copyright Office is working on regulations to facilitate such importations. *Books or periodicals so imported must bear a valid United States copyright notice.*

RECENT APPOINTMENTS

John E. BURKE (Chicago, '47) became librarian at George Peabody College for Teachers, Nashville, Tenn., on August 1. Mr. Burke had been librarian at Christian Brothers College, St. Louis, since 1947.

Josephine BURTON (Our Lady of the Lake, '47), formerly a teacher, Irving Junior School, San Antonio, Tex., is librarian, Thomas Nelson Page Junior School, San Antonio, Tex.

Mrs. Elizabeth Jennett CAVANAUGH (Our Lady of the Lake, '33), formerly librarian, Luther Burbank High School, San Antonio, Tex., is librarian, Vocational and Technical High School, San Antonio, Tex.

Clare Alice CONNER (Our Lady of the Lake, '47) formerly librarian, Vocational and Technical High School, San Antonio, Tex., is librarian, Luther Burbank High School, San Antonio, Tex.

Bernice FINNEGAN (St. Catherine, '34), since June, 1949, has been 4 AF librarian, 4 AF Headquarters, Hamilton, Calif.

Margaret C. HANNIGAN (St. Catherine, '46), formerly assistant chief, V.A. Branch Office No. 8, Fort Snelling, St. Paul, Minn., and instructor in Special Libraries at the College of St. Catherine, Department of Library Science, became chief librarian, V.A. Hospital, Northport, N. Y., on June 2.

Sarah Louise HENRY (Our Lady of the Lake, '48), formerly assistant in the Order Department, Baylor University, Waco, Tex., is reference librarian, Southwest Texas State College, San Marcos, Tex.

Evelyn HINSON (Our Lady of the Lake, '47), formerly a teacher at Sidney Lanier Junior School, San Antonio, Tex., is librarian, Sidney Lanier High School, San Antonio, Tex.

Sister Mary Edmund LINCOLN (St. Catherine, '46), is librarian at the College of St. Catherine, Department of Library Science, St. Paul, Minn.

Patricia LINDBERG (St. Catherine, '46), formerly on the staff of Charity Hospital of Louisiana, New Orleans, La., became assistant librarian, St.-Mary-of-the-Wasatch College, Salt Lake City, Utah, Sept. 7.

Janet Louise McCARTHY (St. Catherine, '48), returning from Lupeuil-Haute-Saone, France, began work, Aug. 8, at Riggs Memorial Library, Georgetown University, Washington, D.C.

Bernice McCULLOUGH (Our Lady of the Lake, '48), formerly assistant librarian, Medical Libraries, Fort Sam Houston, Tex., is librarian County Library, New Madrid, Mo.

Geraldine MARTIN (St. Catherine, '41) is reference librarian, Minnesota Historical Society Library, St. Paul, Minn.

Rev. Earl MAYO, S.S.E., (McGill), formerly librarian at St. Michael's College, Winooski Park, Vt., has recently returned to the college after a tour of duty as army chaplain.

Eileen MILLER (St. Catherine, '41), formerly librarian, Federal Reserve Bank, Minneapolis, Minn., is archivist librarian at the College of St. Thomas, St. Paul, Minn.

Thomas V. REINERS (Columbia, '45), has been assistant librarian at Boston College since May 15. Mr. Reiners had formerly been chief of the technical preparations department at Manhattan College, New York.

Joseph D. SULLIVAN (Syracuse, '49) became head of the circulation and reference department at St. Michael's College, Winooski Park, Vt., on September 1. Previously to his 37 months' service in the army, Mr. Sullivan taught social studies in Parish, N. Y.

Rev. David SWEENEY, O.F.M., is now reference librarian at Catholic University.

Dom Bernard THEALL, O.S.B., (Catholic University, '46) has resigned as reference librarian at Catholic University to accept a full-time teaching position in the University's Department of Library Science. Dom Theall is chairman of the 10th annual Catholic Book Week.

Rev. John A. WALKER, C.M. (Our Lady of the Lake, '48), formerly librarian, St. John's Seminary, San Antonio, Tex., is librarian, St. Mary's Seminary, Perryville, Mo.

Marie WHITEHEAD (Our Lady of the Lake, '48), is now assistant in Children's Room, Public Library, San Antonio, Tex.

BOOK NOTES

BERRY, Erik (ed) *Land of the Free Series* (*Seven Bear Skins*, by Erik Berry; *I Heard of a River*, by Elsie Singmaster; *Sign of the Golden Fish*, by Gertrude Robinson; *Song of the Pines*, by Walter and Marion Havighurst) John C. Winston Co., 1949. 4 vols., \$2.50 each

The *Land of the Free Series* is a fresh approach to the appreciation of the multicolored heritage of the American people, designed for pupils from nine to fifteen years of age. They describe in fictional form the experiments of different national groups in the settling of these United States. The first four volumes treat of the Dutch, the Cornish, the German, and Norwegian colonies. Twenty books are planned for the series in which, eventually, most of the national stories in our American history will be told. Sturdily bound, well illustrated, equipped with colorful book jackets, they will have a wide appeal to our American young people.

BROTHER A. THOMAS, F.S.C.

BATTERSBY, Brother W. J., F.S.C. *De La Salle*. Longmans, Green, 1949. 236p. \$3.

At some time or other in the life of the average "Brother's boy" comes the stunning realization that an exceedingly large number of clergymen, nuns and laity know little or nothing of his idols and that form of religious life exemplified by the teaching Brotherhoods. In all fairness, the blame for this sad state must be placed on the Brotherhoods. They have allowed themselves to become so engrossed with their schools that they have given scant attention to the obligation to explain themselves to the public at large. Fortunately, this life of De La Salle written by an English Christian Brother will shed welcome light on the Brothers of the Christian Schools in particular and on the teaching Brotherhoods in general.

This biography of St. De La Salle stresses the contributions of the saint to education, the founding of the first of the teaching Brotherhoods, the Brothers of the Christian Schools, and the purpose of the teaching Brotherhoods. De La Salle's reason for having the Brothers remain Brothers is well explained. Earlier efforts to form teaching Congregations of priests who would dedicate themselves primarily to teaching the children of the poor had been unable to resist the subtle temptation to minister to the needs of those classes blessed with the goods of this world. To remove forever this temptation, De La Salle not only barred his followers from the priesthood but also forbade them to study Latin. In 1922, Pope Pius XI ordered this prohibition lifted.

Heaven placed its sign of blessing on De La Salle and his work by sending persecutions, crosses and misunderstandings. Even while on his deathbed, a sentence amounting to the suspension of his priestly faculties was passed against him by the

Archbishop of Rouen. The author handles this portion of his study with a frankness and a Christian restraint which is commendable.

Our author has written an excellent pedagogical study of the work of the founder of his Congregation. This biographical study should do much to clear away that lamentable, though at times amusing, ignorance concerning the teaching Brotherhoods which is so common in our country. All emotionally mature admirers of the saint will be happy to learn that his life gives us the portrait of a manly man no different from the rest of men, save in the intensity of his love for God. And for that we offer deep thanks.

BROTHER JUSTIN, F.S.C.

CARR, John, C.Ss.R. *To Heaven through a Window*. McMullen, 1949. 303p. \$3.50

One of the heartening things in our strife-filled world is that more and more writers of the lives of our saints are giving us biographies which are appealing both in content and language. Teachers and librarians who like to direct their students to the lives of the greatest heroes, God's saints, will owe a debt of gratitude to Father Carr for this life of St. Gerard Majella. The well-authenticated miraculous powers which God bestowed on this humble lay Brother will challenge the smug skeptics. On the other hand, the author's definition of a saint—"A saint is essentially a lover, first of God and then, for God's sake, of all that God loves"—is a definition which gives the reader the essence of sanctity and the basis of our relations with God. In an era of glorified, tawdry Hollywood loves, this life of a Great Lover will appeal by its refreshing common sense.

BROTHER JUSTIN, F.S.C.

FAYE, C. U. (comp) *Fifteenth Century Printed Books at the University of Illinois*. University of Illinois Press, 1949. 160p.

A tribute to the wealth of the Library of the University of Illinois, to the inspiration of Mr. Robert B. Downs, and to the scholarship of Mr. C. U. Faye, this catalog of incunabula takes its place with those of the Newberry, Morgan, Huntington, and University of North Carolina libraries. In checking the holdings of early printed materials available in the University of Illinois Library, Mr. Faye's introductory essay is not only an excellent summation of the progress in this field, but a definite directive to a method of working for the future. Serially listed from 1 to 431, the University holdings are divided under country, city, and printer with references to the main incunabula catalogs. The Proctor number is given alongside each entry. Concordances to Hain, Copenger, Reichling, and the Gesamtkatalog, as well as to the Stillwell listing appended as a concordance in the author and title index, make this catalog as complete and as useful as possible. Besides these concordances and indices, a special index gives

BOOK NOTES

printers, presses, publishers, and places. Appealing to a very small clientele, it will be a source of a great deal of pleasure to students of incunabula. Many of our large Catholic libraries should find here the inspiration for cataloging their own holdings.

BROTHER A. THOMAS, F.S.C.

GILBY, Thomas, O.P. *Barbara Celarent*. Longmans, Green, 1949. 303p. \$4.

"An elementary scholastic manual was not intended, neither was a scientific monograph on logical analysis, but rather a description of a habit of mind and method." Hence this book "is not for the advanced student but for the general reader who would like to wander along an old, and perhaps beaten, track, and is prepared to take some dull bits in his stride" (pp. ix - x). It is "a free commentary on the traditional logic . . . which, in stressing the dialectical rôle of analogy, describes the temper of a method, and pauses at some of the positions" (pp. xii - xiii). The tone is the surprising thing. The book was written while Fr. Gilby was on duty aboard H. M. S. *Renown*, and "I thought, too, that a swing and a breeze from outside might be welcome where the conventional demeanour is rather stiff and the atmosphere rather close" (p. ix). Hence the author of *Poetic Experience* has produced a logic that is humorous, humane and humanistic. It is richly Aristotelian and Thomistic in content, treating of the limitations of logic, notions, judgments, ratiocinations (including deduction, induction and the method of the sciences), fallacies and disputation. Unorthodox illustrations, innumerable quotations from literature, both prose and poetry, and a saltiness of style make this a unique book. If you want your logic living, this is it.

JAMES V. MULLANEY

HILDEBRAND, Dietrich von. *Transformation in Christ*. Longmans, Green, 1948. 406p. \$4.50

In this study of the spiritual life the "theological and dogmatic presuppositions of this mystery [of transformation in Christ] will be taken for granted". However, as the author correctly observes, "We are conscious of being in complete accord with the classic tradition as established by the Fathers of the Church, and above all, by St. Augustine and by the Angelic Doctor, St. Thomas Aquinas" (p. vii). The theme of the book is "exclusively the operation of supernatural life in the sphere of personal morality" (p. vii), so that mystical experience is not studied. The "Christian Attitudes of Mind" (sub-title) studied are: contrition, self-knowledge, true consciousness, simplicity, recollection and contemplation, humility, confidence in God, striving for perfection, true freedom, justice, patience, peace-making, meekness, mercy, sorrow and sobriety. The integration of the book is indicated by comparing the titles of the first and last chapters: "The Readiness to Change" and "True Surrender of Self".

The book is marked by such a union of religious with psychological insight that its pro-

found message becomes a personal call. The tone is one of deepest objectivity. Thus, "True freedom means that, free from all illegitimate ties, we take account of the true hierarchy of values visualized in a supernatural light, and adjust all our attachments to it" (p. 243). "The purpose of this book will be fulfilled if it succeeds in evoking the mystic grandeur of the call implicit in the words of the Lord, 'Follow Me', and rousing in the hearts of some the desire to be transformed in Christ" (p. viii). Thus is placed in the hands of Christ the ultimate issue of this book.

JAMES V. MULLANEY

JARRETT, Bede, O.P. *No Abiding City*. Newman, 1949. 74p. \$1.50

This is a reprint of a priceless book unavailable in this country for some years. It is a series of twelve sermons united by the theme stated in the title. Here Catholicism is presented neither as a set of dogmatic formulae nor as a moral system, but as a state of soul, a life, a journey. It is characterized by that supernatural tolerance, that holy openness of soul, that is the peculiar virtue of the English Catholic. These are not the sermons of a young man, but of an older man so hungry for the journey's end that he has learned to understand all hunger and all tiredness. One returns to them again and again.

JAMES V. MULLANEY

KARRER, Otto. *St. Francis of Assisi*. Sheed & Ward, 1948. 302p. \$3.

There is something so human and warming about the life of St. Francis that the story of his life possesses a universal charm. Otto Karrer, under the title of "St. Francis of Assisi, The Legends and Lands", gives us a collection of the writings of St. Francis and accounts of him by men who know him in the flesh. This anthology will please all lovers of the Saint and the author's attractive commentaries will be welcomed by all who desire a little background material on the sources used.

JOHN BRENNAN

KASENKINA, Mrs. Oksana. *Leap to Freedom*. Lippincott, 1949. 295p. \$3.

Here is the simple story of Oksana Stepanovna Kasenkina, whose dramatic escape from Soviet capture took place not so long ago in New York City. Those who anticipate here the story of great happenings, a documented story of life under the Soviets, will be disappointed. Even those interested in the story of Madame Kasenkina's return to the Faith will find but a page, as already recorded in the public press. But those who seek a simple, though gripping, narrative of her life in Russia and in America will find here an absorbing, compelling drama of the life of little people under the regime that denominates itself the people's republic.

Translated from the Russian, this book retains much of the spirit of the original. Factual and poignant, its simplicity is more telling than docu-

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mentation or animus might have made it. A human document, it will go far towards helping us realize the plight of the common man in the Soviet Union today.

BROTHER A. THOMAS, F.S.C.

MARCEL, Gabriel. *The Philosophy of Existence*. Trans. by Many Horari. Philosophical Library, 1949. 96p. \$2.75

This book contains three papers and an "Essay in Autobiography". The first paper, "On the Ontological Mystery" (1933), "explains the main lines of my position" (p. vii); the second, "Existence and Human Freedom" (1946), "is a critical survey of the philosophy of Jean-Paul Sartre" (p. vii); the third, "Testimony and Existentialism" (1946), "seeks to define the 'existentialist' doctrine which I personally hold" (p. vii). The "Essay in Autobiography" indicates the genesis, in the events of his life, of some of Marcel's moving ideas, e.g., the original of the idea of "presence" on the occasion, in early boyhood, of his mother's death. To suggest correlation between profound emotional experiences and philosophical concepts will, to some, be "explaining away" the concepts; to others, it will add to the validity of the concepts, since they have the truth value of "being lived". Probably a balanced view is that such correlation helps explain the authenticity and vitality of Marcel's thought: but also is limitation. One man's experience is insufficient data from which to construct a system of philosophy.

The greatest interest in Marcel centers on the fact that he is a distinctly a-Thomistic Catholic philosopher of existence. Converted to Catholicism in his adult years, after formal training in philosophy was completed, he, unlike Maritain, never familiarized himself with the great Christian tradition of scholasticism. Between Plato and Descartes there is, for him, a blank. Philosophy means, more than anyone else, Jaspers, of whom he says, "I owe a real debt to this noble and profound thinker, and I am anxious to acknowledge the inward and almost indefinable influence which he has exercised over my own mind" (p. vii). He is a fertile witness to the freedom of the Christian intellect.

JAMES V. MULLANEY

RICH, Louise Dickinson. *Start of the Trail*. Lippincott, 1949. 216p. \$2.50

Louise Dickinson Rich, who has brightened other days with "We Took to the Woods" and "Happy the Land", here ventures into the field of fiction. Written for teen-agers, this tale of young Bill Gordon, licensed Maine warden, will bring to its young readers the thrill of the adventures that are found only in the great outdoors.

JOHN BRENNAN

TROCHU, Abbé Francis. *The Curé d'Ars*. Trans. by Ernest Graf, O.S.B. Newman Press, 1949. 586p. \$5.50

This life of the Curé d'Ars, which is based on the Acts of the Process of Canonization, was first published in 1927 and since then has become ac-

cepted generally as the standard work on the Saint. All those who were inspired by this life of St. Jean-Marie-Baptiste Vianney when it first appeared, will welcome this new printing. Those who have not had the opportunity to read this biography have a great treat in store for them. Not only is this the life of one of the most remarkable of modern men (the Curé died in 1859), but it is written most interestingly by an author who is guided by science rather than by pious emotionalism and is translated from the French most ably by Dom Ernest Graf, O.S.B., of St. Mary's Abbey, Buckfast. The price is a bit high but those who desire an unusual biography will manage to overcome this handicap.

BROTHER JUSTIN, F.S.C.

WAHL, Jean. *A Short History of Existentialism*. Trans. by Forrest Williams and Stanley Maron. Philosophical Library, 1949. 58p. \$2.75

This over-priced little book looks briefly at the existentialism of Kierkegaard (pp. 1-9), Jaspers (pp. 9-11), Heidegger (pp. 11-27) and Sartre (pp. 28-30). Professor Wahl then makes a few "summary remarks" about these philosophies of existence in general (pp. 21-35). This is followed by a round-table discussion of existentialism in which the participants are the late Nicolas Berdiaeff, Maurice de Gandillac, George Gurvitch, Alexander Koire, Emmanuel Levinas and Gabriel Marcel. The comments of Berdiaeff, Gurvitch and Marcel are pointed. Evidently so brief an exposition and criticism of this school of thought hardly constitutes a satisfactory introduction to existentialism for those who may be ignorant of it nor does it add materially to the understanding of those who have an elementary knowledge of it.

Yet the book is illuminating. It makes us understand anew the appeal to our times of this philosophy of negativism, of self-imposed anguish, of treasured despair and of death. Instructive too is Wahl's list of "classical philosophers" against whom existentialism is a protest: Plato, Descartes, Spinoza, Hegel. It is bad form for an existentialist to have heard of an Aquinas or a Maritain, who nonetheless do not tire of saying, with the existentialist, that philosophy "must cease to be philosophy of essence and must become philosophy of existence" (pp. 33-34). For all its limitations and deliberate ignorance, existentialism has got to be taken seriously and sympathetically.

JAMES V. MULLANEY

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